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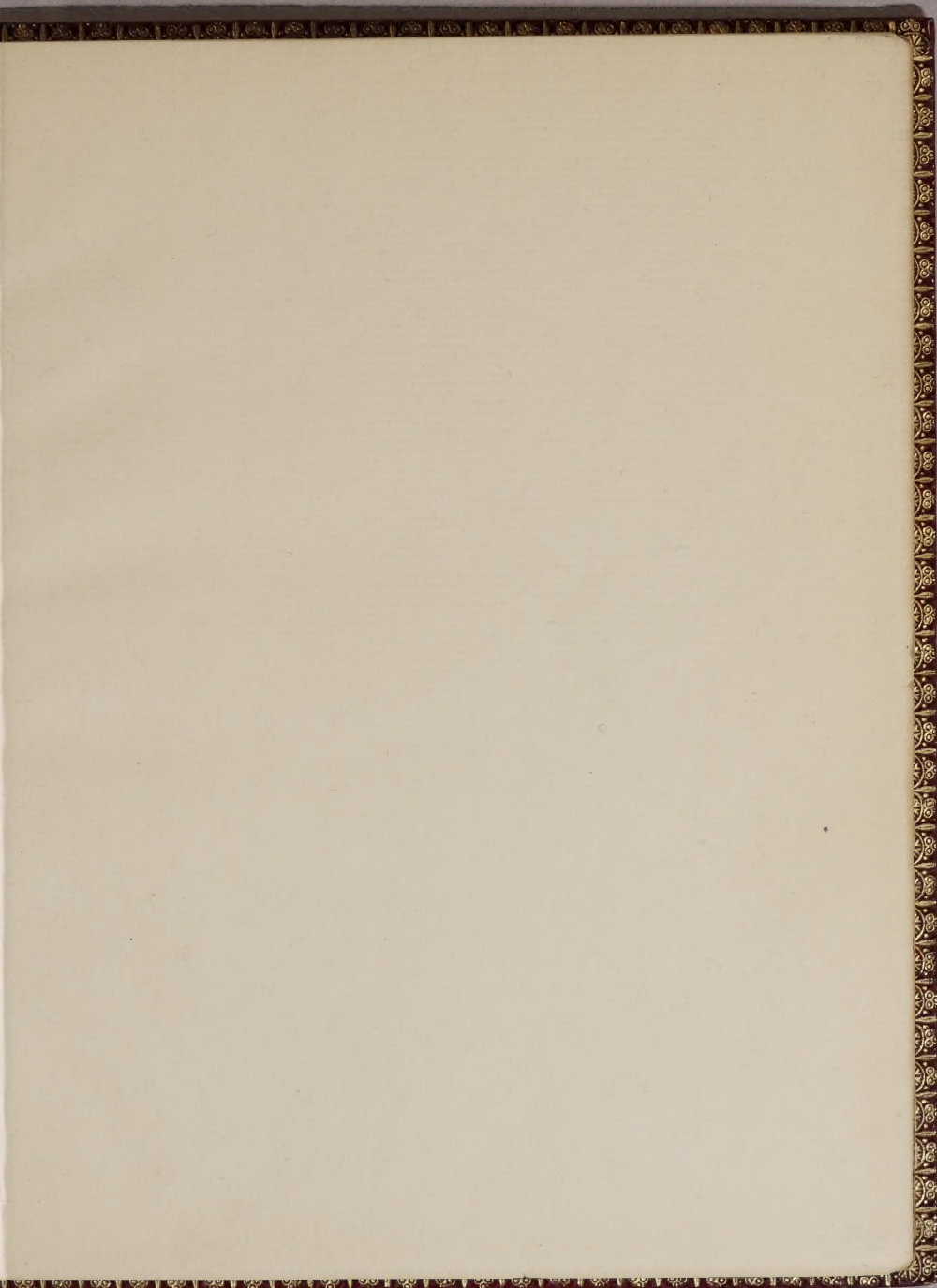
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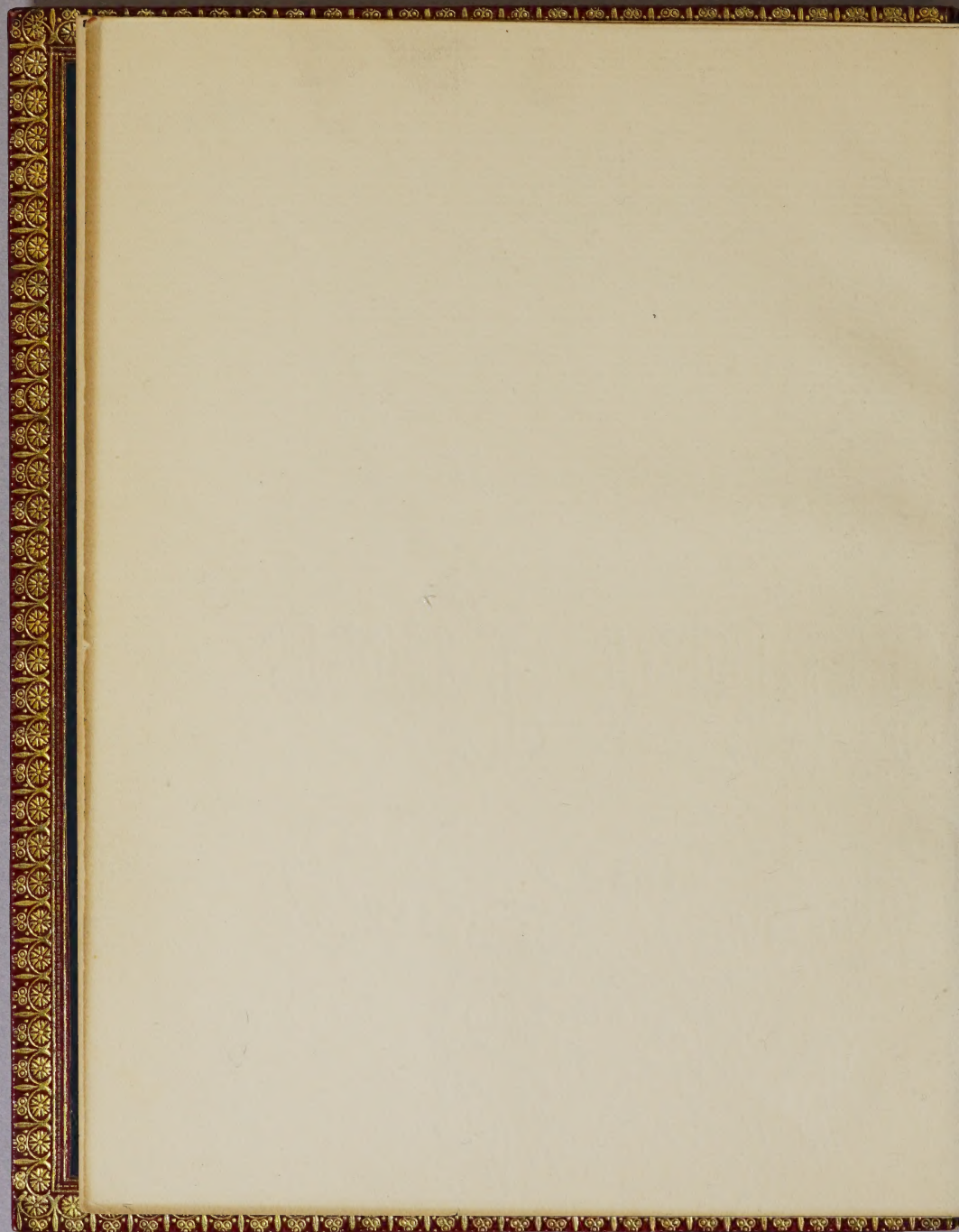
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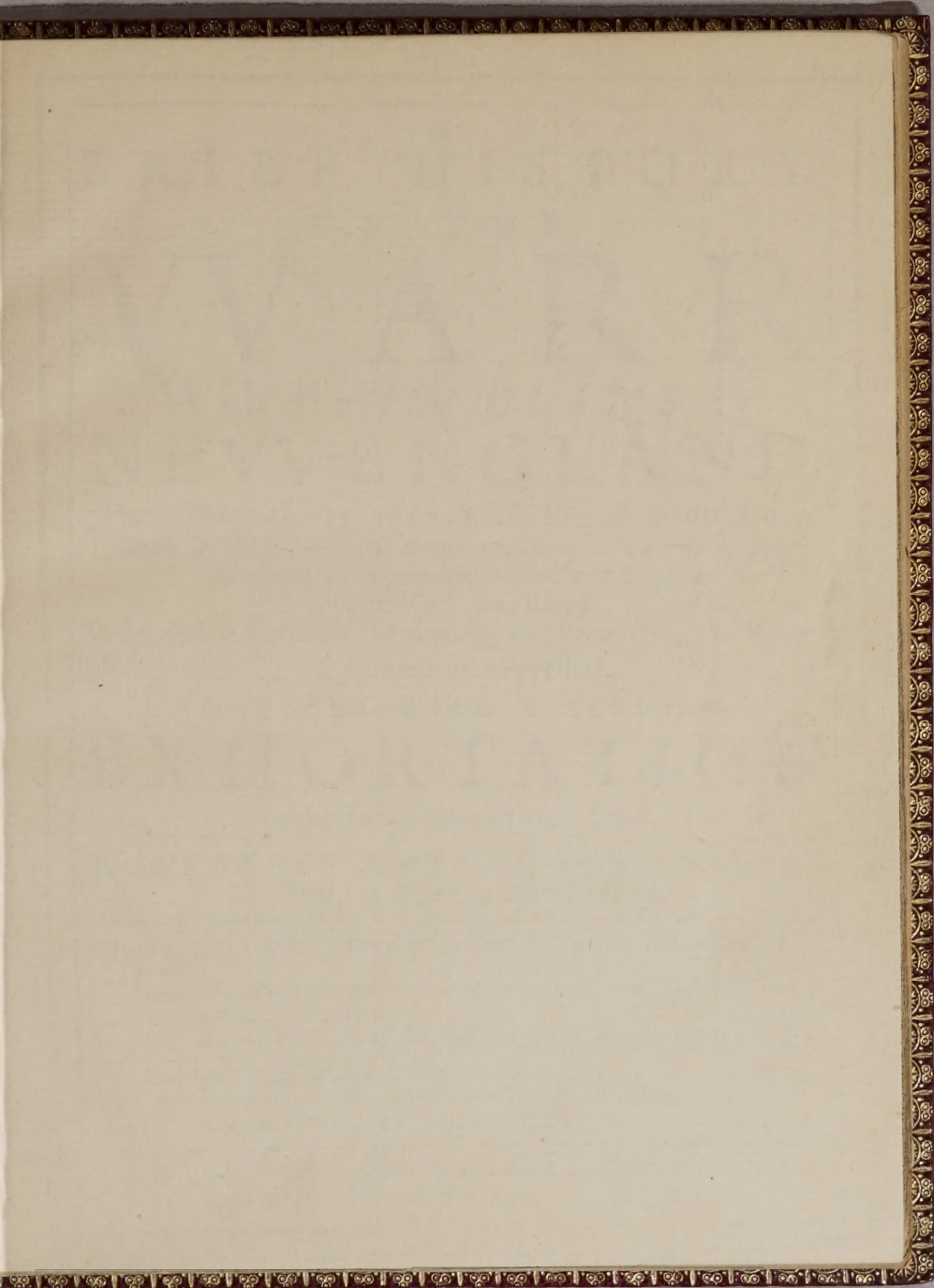


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Evans, 220 + 221

Holmes, Increase Mather, no. 16 A + no. 50

BRIEF ^AHISTORY
OF THE
WAR

With the *INDIANS* in
NEVV-ENGLAND.

(From *June 24, 1675*. when the first English-man was murdered by the Indians, to *August 12, 1676*. when *Phlip*, aliàs *Metacomb*, the principal Author and Beginner of the Warr, was slain.)

Wherein the Grounds, Beginning, and Progress of the Warr,
is summarily expressed.

TOGETHER WITH A SERIOUS
EXHORTATION
to the Inhabitants of that Land,

By *INCREASE MATHER*, Teacher of a Church of
Christ, in *Boston* in *New-England*.

Levit. 26 25. I will bring a Sword upon you, that shall avenge the quarrel of the
venant.

Psal. 107 43 Whoso is wise and will observe these things, even they shall understand the
Loving-kindness of the Lord.

Jer. 22. 15 Did not thy Father doe Judgment and Justice and it was well with him.

Sequius irritant animos demissa per aures.

Quam græ sunt oculis commissi si letibus.

H. 731.

Legit Historiam ne fias Historia.

Cig.

B O S T O N, Printed and Sold by John Foster over
against the Sign of the Dove. 1 6 7 6.

BRIEF HISTORY

OF THE

WAR

NEVE-INGLAND

When the Grounds, Beginning, and Progress of the War
is summarily explicated

TOGETHER WITH A SERIOUS

EXHORTATION

to the Inhabitants of that Land.

BY ANNE ARTHUR, Teacher of the Gospel
in the Church of the Holy Spirit.

Printed by J. B. Smith, at the Press of the New-England
Society, in the City of New-York.

1794.

Price 10 Cents.

For Sale by the New-England Society.

RPJCB

TO THE READER.

ALthough I was not altogether negligent, in noting down such occurrences, respecting the present *Warr* with the Heathen in *New-England*, as came to my knowledge, in the time of them; yet what I did that way was meerly for my own private use, nor had I the least thought of publishing any of my *Observations*, until such time as I read a *Narrative* of this *Warr*, said to be written by a Merchant in *Boston*, which it seems met with an *Imprimatur* at *London* in December last: the abounding mistakes therein caused me to think it necessary, that a true *History* of this affair should be published. Wherefore I resolved (say *Old*) to methodize such scattered *Observations* as I had by me, so were the *Hours* subservive of a few dayes improved. Whilst I was doing this, there came to my hands another *Narrative* of this *Warr*, written by a *Quaker* in *Road-Island*, who pretends to know the Truth of things; but that *Narrative* being fraught with worse things then meer *Mistakes*, I was thereby quickned to expedite what I had in hand. I moved that some other might have done it, but none presenting, I thought of his Saying. *Ab alio quovis hoc fieri malle[m] quam à me, sed à me tamen potius quam à nemine.* And I hope that in one thing, (though it may be in little else) I have performed the part of an *Historian*, viz. in endeavouring to relate things truly and impartially, and doing the best I could that I might not lead the *Reader* into a Mistake. *History* is indeed in it self a profitable Study. Learned men know that *Polybius*, and the great Philosopher call it, ἀληθοῦς τὴν πᾶντα καὶ κρείσσει μὴν γυμνασίαν. And there is holy Scripture to encourage in a work of this nature; for what was the *Book of the Warrs of the Lord*. Num. 21. 14. ? And that *Book of Jasher* which we read of in *Josuah* and in *Samuel*? Yea and the *Book of the Cronicles*, mentioned in the *Book of Kings* (for we find not some of those things referred unto in the *Canonical Book of Cronicles*) What were these Books, but the faithfull *Records* of the providentiall Dispensations of God, in the dayes of old? Yea and it is proper for the Ministers of God to ingage themselves in Services of this nature; Witness the *History*, or *Commentary* of the *Prophet Iddo*, 2. Cron. 13. 22. Whether my defective manner of management in this *History* renders it unprofitable, I know not. Considering the other employments that are alwayes upon me, together

TO THE READER.

with my personal inabilityes, I have cause to suspect it may be so, in a great measure. If any one shall hereby be incited to do better, I hope I shall rather thank then envy him, *καὶ ἐγὼν ἡγοῦμαι ὡς ἀγαθόν.* And I earnestly wish that some effectual course may be taken (before it be too late) that a just *History of New-England*, be written and published to the world. That is a thing that hath been often spoken of, but was never done to this day; and yet the longer it is deferred, the more difficulty will there be in effecting of it.

Moreover, the thing which I mainly designed, was the subsequent *Exhortation* which is annexed herewith, wherein I have desired to approve my self as in the sight of God, speaking what I believe God would have me to speak, without respect to any person in this world: And there is one thing, insisted on therein, concerning which I could wish that I had said more, I mean that which doth respect endeavours for the *Conversion* of the *Heathen* unto *Christ*. There are some that make a wronge use of a Notion of Mr. Cottons touching this matter, alleadging that he taught that a general *Conversion* of *Indians* is not to be expected before the seven *Vials* are poured forth upon the *Antichristian* state, nor before the conversion of the *Jewish* nation. It is far from my purpose to contradict that *Great Author*, unto whose dust (in respect of near *Affinity* as well as on the account of his eminency in *Grace* and *Spiritual Gifts*) I owe a sacred *Reverence*, & it is known that I have my self asserted the same notion both in *Sermons*, and in a printed *Discourse concerning the Salvation of the tribes of Israel*. But it was never intended that that Assertion should be improved, so as to discourage from the prosecution of that which was the professed, pious, and a main design of the *Fathers* of this *Colony*, viz. *To propagate the Gospel and Kingdome of Christ among these Indians, who in former Ages had not heard of his name and Glory*. It is indeed true, that although a *Fullness* of the *Gentiles* in respect of *Apostasy*, shall be accomplished (so must they fulfill their *Times*) before the calling of the *Jews*, yet the fullness of the *Gentiles* in respect of *Conversion*, will not come in before that. Nevertheless a glorious *Spreading*, and great *Success* of the *Gospel*, may be in particular places at present, even amongst *Heathen*. And the *Salvation* of a few immortal *Souls* is worth the labour of many, all their lives. And happy experience hath confirmed this, for here in *New-England*, six Churches have been constituted amongst the *Indians*. And the labours of *Robert Junius* forty years since amongst the *East-Indians* in *Formosa*, were wonderfully successfull, For (as *Caspar Sibellius* Pastor of the Church in *Darenty* in *Holland* writing the *History* of that affair, doth relate) there were no less then five thousand & nine hundred *Indians* that became professedly subject to the *Gospel*, &

were

TO THE READER.

were all, together with their children, baptized into the Name of *Iesus Christ*. *Junius* having learned the *Indian* Language, and being a Man of exemplary Piety in his conversation, and one also that excelled in Wisdom and Spiritual Abilities, God was with him, and made him an happy Instrument of winning Souls. He translated some part of the Scripture, and wrote Catechismes, and other profitable Books in their Language. He caused Schools to be erected among those blind *Barbarians*, so as that *six hundred* of them were able to read, and write, and about *fifty* who excelled in knowledge, and were of approved godliness, became *Instructors* of others in the Principles of the true Christian Religion: yea in *three and twenty Towns*, there were *Indian Christian Churches Planted*. And learned Men were sent out of *Holland*, in order to a further propagation of the interest of the Gospel in those remote parts of the World. Also *Iustus Heurnius*, who was at first a *Physitian*, being inflamed with a singular zeal after Gods glory, and the Salvation of Souls of men, left his practising in *Medicinal Cures*, and betook himself wholly to the study of *Divinity*; after which he engaged in a Voyage towards the *East-Indians*, designing their *Conversion*, and having learned their Language, spent fourteen years amongst them: and as the great *Vossius* (in his Disputation, *de vocatione Gentium*) testifieth, was instrumental to the *Conversion* of many of those *Indians*, so as to erect *Churches* of them in divers places, yea, and took care for the learned *Education* of divers young-men, even amongst the *Indians* themselves, so as that they were able to instruct the several Churches, which by the blessing of God upon his Labours had been lately formed. It is great pity then, that we in *New-England*, who do not come behind others in Profession, and Pretences to Religion, should fall short in real endeavours, for the promotion and propagation of Religion, & Christianity amongst those that have been for ages that are past, *without God, and without Christ, and Strangers to the Common-wealth of Israel*. It troubleth me, when I read how the *Papists* glory in that they have converted so many of the *East and West Indians* to the Christian Faith, and reproach *Protestants* because they have been no more industrious in a work of that nature. Though I know they have little cause to Glory, if the whole truth were known. For as for many of their *Converts*, inasmuch as they are become *Vassals*, not only to the Heresies, but to the Persons of those who have Profelyted them, they are as Christ said concerning the Profelytes of the Scribes and Pharisees, *twofold more the Children of Hell*, then they were before; and many of them know little of *Christianity* besides the Name. Witness the celebrated Story of that *Franciscan*, who wrote a Letter to a Friend of his in *Europe*, wherein he glorieth that having lived six and twenty years amongst the *Indians*, he had converted many thousands of them to the

Faith

TO THE READER.

Faith, and he desired his Friend to send him a Book called the *Bible*, for he heard there was such a Book in *Europe* which might be of some use to him. Surely, *Francis* himself did not excel this *Franciscan*, in profound Ignorance. It is also true, that the *Hollanders* have formerly (as was in part intimated but now) done something towards the *Conversion* of those *Indians* where they have Plantations settled. For they have caused some part of the Scripture to be translated into the *Indian* Language, and have out of their publick Treasuries maintained some learned and meet persons, on purpose, that they might become *Preachers to the Indians*: Nevertheless, *Voetius* in his dissertation *de plantatoribus Ecclesiarum*, greatly bewaileth it, that no more care hath been taken about that concern of the Gospel and Kingdom of Christ, and declareth what were the unhappy obstructions, hindring the *Belgick* Churches, from attaining a further progress in a work so desirable; but (as he there speaketh) *infanda illa nihil attinet hic referre*. And I know not, but that the Lords Holy design in the *War* which he hath brought upon us, may (in part) be to punish us for our too great neglect in this matter. I would not detract from what hath been done that way, but rather with my Soul bless God for it. It is well known, that sundry of the Lords Servants in this Land, have laboured in that work: Especially Reverend Mr. *Eliot* hath taken most indefatigable pains, having Translated the whole Bible into the *Indian Language*, in which respect *New-England* (let Christ alone have the praise of it) hath out-done all other places, so far as I have heard or read. But it cannot be long, before that faithful, and now aged Servant of the Lord rest from his Labours: sad will it be for the succeeding Generation, if they shall suffer the work of Christ amongst the *Indians*, to dye with him who began it. *Sed meliora speramus.*

I shall add no more, but leave the success of this undertaking to him who alone can give it. And I earnestly desire the Prayers of every Godly Reader,

Increase Mather.

A BRIEF



A B R I E F

H I S T O R Y

Of the

V V A R R E

VVith the INDIANS in

N E V V - E N G L A N D .

THAT the Heathen People amongst whom we live, and whose Land the Lord God of our Fathers hath given to us for a rightfull Possession, have at sundry times been plotting mischievous devices against that part of the English Israel which is seated in these goings down of the Sun, no man that is an Inhabitant of any considerable standing, can be ignorant. Especially that there have been (*nec injuriâ*) jealousies concerning the *Narragansets* and *Wompanoags*, is notoriously known to all men. And whereas they have been quiet untill the last year, that must be ascribed to the wonderfull Providence of God, who did (as with Jacob of old, and after that with the Children of Israel) lay the fear of the *English*, and the dread of them upon all the *Indians*. The terror of God was upon them round about. Nor indeed had they such advantages in former years as now they have, in respect of Arms and Ammunition, their bows and arrows not being comparably such weapons of death and destruction, as our guns and swords are, with which they have been unhappily furnished. Nor were our sins ripe for so dreadfull

A

a judg-

a judgment, untill the Body of the first Generation was removed, and another Generation risen up which hath not so pursued, as ought to have been, the blessed design of their Fathers, in following the Lord into this Wilderness, whilst it was a land not sown.

As for the Grounds, justness, and necessity of the present War with these barbarous Creatures which have let upon us, my design is not to enlarge upon that Argument, but to leave that to others whom it most concerns, only in brief this. The eruption of this flame at this time was occasioned as followeth.

Read the Postscript at the end of this History.

In the latter end of the year 1674. An Indian called John Sausaman, who had submitted himself unto, and was taken under the protection of the English perceiving that the profane Indians were hatching mischief against the English, he faithfully acquainted the Governour of Plymouth, with what he knew, and also what his fears were together with the grounds thereof, with all declaring, that he doubted such and such Indians belonging to Philip the Sachem of Pokanoket or Mount-hope, would murder him, which quickly happened accordingly: for soon after this, John Sausaman was barbarously murdered by an Indian called Tobias (one of Phillip's chief Captains and Counsellors), and by his son, and another Indian, who knocked him on the head and then left him on the Ice on a great Pond. Divine providence which useth to bring murder to light, so ordered as that an Indian unseen by those three that killed Sausaman, beheld all that they did to him, and spake of it, so as that a Praying (and as there is cause to hope) a godly Indian, William Mahauton by name, heard of it, and he forthwith revealed what he knew to the English. Whereupon the three Indians who had committed the murder were apprehended, and the other Indian testified to their faces that he saw them killing Sausaman. They had a fair tryall for their lives, and that no appearance of wrong might be, Indians as well as English sat upon the Jury, and all agreed to the condemnation of those Murderers, who were accordingly executed in the beginning of the 6th. Month called June Anno 1675. They stoutly denied the fact, only at last Tobias's son confessed that his father and the other Indian killed Sausaman, but that himself had no hand in it, only stood by and saw them doe it.

No doubt but one reason why the Indians murdered John Sausaman, was out of hatred against him for his Religion, for he was Christianized and baptiz'd, and was a Preacher amongst the Indians, being of very excellent parts, he translated some part of the bible into the Indian language, and was wont to curb those Indians that knew not God on the account of their debaucheries, but the main ground why they murdered him seems to be, because he discovered their subtle and malicious designs, which they were

conplot-

complotting against the English. *Philip* perceiving that the Court of *Plimouth* had condemned and executed one of his Counsellors, being (as is upon strong grounds supposed) conscious to the murder committed upon *John Sansaman*, must needs think that ere long they would do to him (who had no less deserved it) as they had done to his Counsellour: wherefore he contrary to his Covenant and Faith engaged to *Plimouth* Colony, yea and contrary to his promise unto some in this Colony (for about five years agoe *Philip* made a disturbance in *Plimouth* Colony, but was quieted by the prudent interposition of some in our Colony, when he engaged, that if at any time hereafter he should thinke the English among whome he lived did him wronge, he would not cause any disquietment before such time as he had acquainted the English of *Mattachusetts*, but contrary to these solemn engagements he) doth call his men together and *Arme* them, and refused to come when sent for by the authority of *Plimouth*, unto whose government he had subjected himself.

Hereupon the English in *Plimouth* Jurisdiction sent a small *Army* to those towns next *Mount-Hope* in order to reducing *Philip* to his obedience, and for the security of those places which were in great danger and in no less fear by reason of the insolency of the Heathen.

June. 24. (Midsummer-day) was appointed and attended as a day of solemn Humiliation throughout that Colony, by fasting and prayer, to intreat the Lord to give success to the present expedition respecting the Enemy. At the conclusion of that day of Humiliation, as soon as ever the people in *Swanzy* were come from the place where they had been praying together, the Indians discharged a volley of shot whereby they killed one man & wounded others. Two men were sent to call a Surgeon for the relief of the wounded, but the Indians killed them by the way: and in another part of the town six men were killed, so that there were nine english men murdered this day.

Thus did the *War* begin, this being the first english blood which was spilt by the Indians in an hostile way. The Providence of God is deeply to be observed, that the sword should be first drawn upon a day of Humiliation, the Lord thereby declaring from heaven that he expects something else from his People besides fasting and prayer.

Plimouth being thus suddenly involved in trouble, send to the other united Colonies for aid, and their desires were with all readines complied with.

Souldiers marched out of Boston towards *Mount-Hope*, *June. 26th.* and continued marching that night, when there hapned a great Eclipse of the Moon, which was totally darkned above an hour. Only it must be remem-

bred that some dayes before any Souldiers went out of *Boston* Commissioners were sent to treat with *Philip*, that so if possible engaging in a War might be prevented. But when the Commissioners came near to *Mount-Hope*, they found diverse english men on the ground weltring in their fown blood, having been newly murdered by the Indians, so that they could not proceed further. Yea the Indians killed a man of this Colony as he was travelling in the roade before such time as we took up arms: in which respect no man can doubt of the *justness* of our cause, since the enemy did shed the blood of some of ours who never did them (our enemies themselves being judges) the least wrong before we did at all offend them, or attempt any act of hostility towards them.

June 29th. was a day of publick *Humiliation* in this Colony appointed by the Council in respect of the war which is now begun.

This morning our army would have engaged with the enemy, The Indians shot the Pilot who was directing our Souldiers in their way to *Philips* Countrey, and wounded severall of our men, and ran into Swamps, rainy weather hindred a further pursuit of the Enemy. An awfull Providence happened at this time: for a souldier (a stout man) who was sent from *Wartown*, seeing the English *Guide* slain, and hearing many profane oaths among some of our Souldiers (namely those Privateers, who were also Volunteers) and considering the unseasonableness of the weather was such, as that nothing could be done against the Enemy; this man was possessed with a strong conceit that God was against the english, whereupon he immediately ran distracted, and so was returned home a lamentable Spectacle.

In the beginning of *July* there was another Skirmish with the Enemy, wherein severall of the Indians were killed, amongst whome were *Philips* chief Captain, and one of his Counsellors.

Now it appears that *Squam-Sachem* of *Pocasset* her men were conjoynd with the *Womponags* (that is *Philips* men) in this Rebellion.

About this time they killed severall English at *Taunton*, and burnt diverse houses there. Also at *Swanzy* they caused about half the Town to be consumed with merciless Flames. Likewise *Middlebury* and *Dartmouth* in *Plymouth* Colony did they burn with Fire, and barbarously murdered both men and women in those places, stripping the slain whether men or women, and leaving them in the open field as naked as in the day wherein they were born. Such also is their inhumanity as that they flay of the skin from their faces and heads of those they get into their hands, and go away with the hairy Scalp of their enemy's.

July 19. Our Army pursued *Philip* who fled unto a dismal Swamp for refuge: the English Souldiers followed him, and killed many of his Men, also about fifteen of the English were then slain. The Swamp was so Boggy and

and thick of Bushes, as that it was judged to proceed further therein would be but to throw away Mens lives. It could not there be discerned who were *English*, and who the *Indians*. Our Men when in that hideous place if they did but see a Bush stir would fire presently, whereby 'tis verily feared, that they did sometimes unhappily shoot *English-men* instead of *Indians*. Wherefore a *Retreat* was Sounded, and night coming on, the *Army* withdrew from that place. This was because the desperate Distress which the Enemy was in was unknown to us: for the *Indians* have since said, that if the *English* had continued at the Swamp all night, nay, if they had but followed them but one half hour longer, *Philip* had come and yielded up himself. But God saw that we were not yet fit for Deliverance, nor could Health be restored unto us except a great deal more Blood be first taken from us: and other places as well as *Plimouth* stood in need of such a course to be taken with them. It might rationally be conjectured, that the unsuccessfulness of this Expedition against *Philip* would embolden the *Heathen* in other parts to do as he had done, and so it came to pass. For July 14. the *Nipnep* (or *Nipmuck*) *Indians* began their mischief at a Town called *Mindam* (had we amended our ways as we should have done, this Misery might have been prevented) where they committed *Barbarous Murders*. This Day deserves to have a Remark set upon it, considering that Blood was never shed in *Massachusetts Colony* in a way of Hostility before this day. Moreover the Providence of God herein is the more awful and tremendous, in that this very day the Church in *Dorchester* was before the Lord, humbling themselves by Fasting and Prayer, on account of the Day of trouble now begun amongst us.

The news of this Blood-shed came to us at *Boston* the next day in Lecture time, in the midst of the Sermon, the Scripture then improved being that, *Isai. 42. 24. Who gave Jacob to the spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned?*

As yet *Philip* kept in the Swamp at *Pocasset*, but August 1. (being the Lords day) he fled. The *English* hearing that *Philip* was upon flight, pursued him, with a party of *Monhegins*, i.e. *Unkas* (who approved himself faithful to the *English* almost forty years ago in the time of the *Pequod Wars*, and now also in this present War) his *Indians*. They overtook *Philips* Party and killed about thirty of his men, none of ours being at that time cut off. Had the *English* pursued the Enemy they might easily have overtaken the Women and Children that were with *Philip*, yea and himself also, and so have put an end to these tumults: but though Deliverance was according to all Humane probability near, God saw it no good for us as yet. Wherefore *Philip* escaped and went to the *Nipmuck Indians* who had likewise (as hath been intimated) done Acts of Hostility against the *English*.

mean while endeavours were used to keep those *Indians* from engaging in this War, and that those persons who had committed the Murder at *Mendham* might be delivered up to Justice. Captain *Hutchinson* with a small party was sent to *Quabaog* where there was a great Rendezvouze of *Nipmuc Indians*. They appointed time and place of Treaty to be attended, August 2. accordingly Captain *Hutchinson* rode to the Place fixed on to Treat in. But the *Indians* came not thither according to their Agreement, whereupon Captain *Hutchinson* resolved to go further to seek after them elsewhere, and as he was riding along, the Perfidious *Indians* lying in Ambuscado in a Swamp, shot at him and wounded him, of which Wounds he after dyed, and eight men that were with him were struck down dead upon the place. Captain *Wheeler* who was in that Company was shot through the Arm, his dutifal Son alighting to relieve his Father, was himself shot and sorely wounded, willingly hazarding his own life to save the life of his Father. The *English* were not in a capacity to look after their dead, but those dead bodies were left as meat for the Fowls of Heaven, and their Flesh unto the Beasts of the Earth, and there was none to bury them.

Captain *Hutchinson* and the rest that escaped with their lives, hastened to *Quabaog*, and the *Indians* speedily followed, violently set upon the Town, killed divers, burning all the Houses therein down to the ground, except only one unto which the Inhabitants fled for succour, and now also (as since we have understood) did *Phili* with his broken Party come to *Quabaog*. Hundreds of *Indians* beset the House, and took possession of a Barn belonging thereunto, from whence they often shot into the House, and also attempted to fire it six times, but could not prevail, at last they took a Cart full of Flax and other combustible matter, and brought it near the House, intending to set it on fire; and then there was no appearing possibility, but all the *English* there, Men and Women, and Children must have perished, either by unmerciful flames, or more unmerciful hands of wicked Men whose tender Mercies are cruelties, so that all hope that they should be saved was then taken away: but behold in this Mount of Difficulty and Extremity (*וְהוּא רָחֵם*) the Lord is seen.

For in the very nick of opportunity God sent that worthy Major *Willard*, who with forty and eight men set upon the *Indians* and caused them to turn their backs, so that poor People who were given up for dead, had their lives given them for a prey. Surely this was a token for good, that however we may be diminished and brought low through Oppression, Affliction, and Sorrow, yet our God will have compassion on us, and this his People shall not utterly perish. And this Salvation is the more remarkable, for that albeit the *Indians* had ordered Scouts to lye in the way, and to give notice by

firing three Guns, if any *English* came to the relief of the Distressed; yet although the Scouts fired when Major *Willard* and his Souldiers were past them, the *Indians* were so busie and made such a noise about the House, that they heard not the report of those Guns; which if they had heard, in all probability not only the People then living at *Quataog*, but those also that came to succour them had been cut off.

Things being brought to this state, the Tumult of those that are risen up increaseth continually: For *August 22.* being the Lords Day, the *Indians* about *Lancaster* killed a Man and his Wife, and two Children in the afternoon exercise. And we hear that *Philip* and the *Quabog Indians* are gone more Westward, not far from *North-hampton*, *Hadly*, *Deer-field*, &c. whereupon Forces are sent from hence, under the command of Captain *Lathrop*, Captain *Beers*, and (after that) Captain *Mosely* to relieve those distressed Towns and pursue the Enemy. Also our Brethren at *Connecticut* afforded their Assistance, Major *Treat* being sent to *Hadly* with a party of *English*, and some of *Unkas* his Men. The *Indians* inhabiting about *Connecticut River* pretended great fidelity to the *English*, and that they would fight against *Philip*, who it seems had been tampering with them in the Spring before the War broke out, endeavouring by money (*i. e.* *Wampampeg* which is the *Indians* Money) to engage them in His bloody design against the *English*.

At first they were so far credited as to be Armed by the *English*, hoping they might do good service as the *Monhegins* and *Natick Indians* had done. But within a while their Treachery was justly suspected. Whereupon Souldiers were sent (on or about *August 25.*) to demand their Arms. They were then gone out of their Forts, our Men searching after them, they suddenly shot out of a Swamp, and after that an hot dispute continued for some hours. How many *Indians* were slain we know not, but nine *English* fell that Day, wherein this Providence is observable, that those nine men which were killed at that time belonged to nine several Towns, as if the Lord should say, that he hath a controverſie with every Plantation, and therefore all had need to repent and reform their ways.

Now the *English* have a multitude of open Enemies more then when this trouble began, so that greater desolations are now expected.

Wherefore *September 1.* the *Indians* set upon *Deerfield*, (alias *Pacompsuck*) and killed one man, and laid most of the Houses in that new hopeful Plantation in ruinous heaps. That which addeth solemnity and awfulness to that Desolation, is, that it happened on the very day when one of the Churches in *Boston* were seeking the face of God by Fasting and Prayer before him. Also that very day the Church in *Hadly* was before the Lord in the same way, but were driven from the Holy Service they were attending

by;

by a most sudden and violent *Alarm*, which routed them the whole day after. So that we may humbly complain, as sometimes the Church did how long hast thou smoked ~~now~~ against the Prayers of thy People. Not long after this, Captain *Beers* with a considerable part of his men fell before the Enemy. Concerning the state of those parts at this time until September 15. I received information from a good hand, whilst things were fresh in memory, which I shall here insert, as containing a brief *History* of the Transactions which happened within the time mentioned; those parts being then the Seat of the War: the Letter which I intend is that which followeth.

Reverend and dear Brother;

"I received yours, wherein among other things you desire an account of the passages of our War with the *Indians*: I shall in answer to your desire relate the most remarkable passages: the people here having many causes of jealousy, of the unfaithfulness of our *Indians* presented the same before the Committees of the Militia, whereupon it was thought meet to desire of them the surrendry of their Arms, and by perswasion obtained about nine and twenty: But about three dayes after they being desirous to go forth with some Forces from *Harford*, both *Indians* and *English*, and some from the *Bay* in pursuit of *Philip*, their Arms were delivered to them again: but a while after their return, jealousies still increasing, there was a general desire in the People of these three Towns, that they should be again disarmed, and such things as these were presented to the Council here, as inducing thereunto: 1. That when they heard of the Massacre at *Quabaog*, they made in the Fort eleven Acclamations of joy, according to the number of our men that were slain. 2. A *French-man* that was going to *Easton* gave Testimony that he met three *Indians* that told him they were coming to perswade *North-Hampton Indians* to fight with *Philip*, and that at his return he askt our *Indians* whether they would fight, they said they could not tell. 3. One of their *Sachims* owned that there were several among them false to the *English*, but would not tell who they were. 4. A Woman of ours was warned by a *Squaw* to remove with her Children into the middle of the Town: told her withal, she durst not tell News, for if she did the *Indians* would cut off her head. 5. Some of theirs gave out very suspicious Expressions: one upbraided the *English*, that *Coy* was dead already, and *Eyer* and *Pritchett* were dead already: said further that the *Indians* went out to find *Philip* with the *English*, that when *Philip* was fighting with them in the front, they might fall on them in the rear: another said the reason why he went not out with the Army was that he might help to destroy the *English* at home: another threatned

a Maid

"maid of our town to knock her on the head. 6. when they were out
 "with our Army, they shewed much unwillingness to fight, alledging they
 "must not fight against their mothers and brothers and cousins (for *Quaba-*
 "*og* Indians are related unto them) 7. Unkas his son, who went out the
 "same time complained that our Indians had almost spoiled his, and that the
 "English were blind and could not see the falshood of these Indians. 8. They
 "shot bullets five several times at our men in diverse places. Other things
 "too many to numerate were presented, and the Councill iaw cause to de-
 "mand their arms Aug. 24. They made some objections, but were fully
 "answered: The Sachem left the Councill to try whether he could per-
 "swade the Indians, promising however to bring in his own. In the af-
 "ter-noon the Councill sent to the Fort for their answer: they told the
 "Messenger that some Indians were abroad in the Meadows, and they were
 "not willing to deliver up their arms without their consent: but in the
 "morning they should have their answer. The Messenger was desired to
 "go again to them, in the evening, to conferre with them, to try whether
 "he could perswade them, and coming to the other side of the River, wisht
 "some of them to come over, they bid him come over to them, and bid
 "him kiss ----- Whereupon Captain *Lathrop & Beers*, with whom the thing
 "was left, intended to take their arms by force, and at mid-night sent over
 "to our officers, to draw as nigh the Fort as they could without being per-
 "ceived, and they would do the like on *Hatfield* side, and so at break of day
 "come upon them, but before they came the Indians were fled, having killed
 "an old *Sachem* that was not willing to go with them. The Captains resolved
 "to follow them, and pursued a great pace after them, with about an hun-
 "dred men, having sent back a part of ours for a Guard of the Town. A
 "little before they overtook the Indians, they heard two strange claps of
 "Thunder, like two volleys of shot, at length they saw a single Indian, but
 "shot not at him, though they might have killed him, because they intended
 "to parly with them, but on a sudden the Indians let fly about forty gunns
 "at them, and was soon answered by a volley from our men; about forty
 "ran down into the Swamp after them, poured in shot upon them, made
 "them throw down much of their luggage; and after a while our men af-
 "ter the Indian manner got behind trees, and watcht their opportunities
 "to make shotts at them; the Fight continued about three hours; we lost six
 "men upon the ground, though one was shot in the back by our own men,
 "a seventh dyed of his wound coming home, and two dyed the next night,
 "nine in all, of nine several towns, every one of these towns lost a man:
 "Of the Indians as we hear since by a Squaw that was taken, and by three
 "Children that came to our town from them the day after, there were flain

“ twenty six: the same day there was an Indian that lodged in our town
 “ the night before, taken by our men, and a *Squaw* that belonged to our
 “ Fort that was coming from *Spring-field*; they both owne that our Indians
 “ received Wompam from *Philip* in the Spring, to ingage them in the War.
 “ The fellow also owne that there were seven of our Indians that went to
 “ *Quabaog*, where they heard that they intended to fight. After this fight
 “ we heard no more of them till the first of September, when they shot down
 “ a Garison Souldier of *Pacomtuck*, that was looking after his horse, and
 “ ran violently up into the town, many people having scarcely time enough
 “ to get into the Garisons. That day they burnt most of their houses and
 “ birns, the Garisons not being strong enough to sally out upon them, but
 “ killed two of their men from the Forts. The next day they set upon se-
 “ veral men that were gone out of the Fort at *Squakheag*, they slew eight of
 “ our men, not above one of them being slain that we know of, but made no
 “ attempt upon the Fort. The next day (this Onset being unknown) Capt,

It seems Capt. Beers and those 36 men that were with him, fought courageously till their Powder and shot was spent, then the Indians prevailed over them so as to kill above 20 of them only 13 escaped with their lives, at which time a Cart with some Ammunition fell into the hands of the enemy.

“ *Beers* set forth with about thirty six men and some
 “ Carts to fetch of the garison at *Squakheag*, and
 “ coming within three miles of the place, the next
 “ morning were set upon by a great number of In-
 “ dians from the side of a Swamp, where was an hot
 “ Dispute for some time: they having lost their
 “ Captain and some others, resolved at last to fly, &
 “ going to take horse lost several men more, I think
 “ about twelve: the most that escaped got to *Hadly*
 “ that evening: next morning another came in, and
 “ at night another that had been taken by the Indi-
 “ ans, and loosed from his bonds by a *Natick* Indian, he tells the Indians
 “ were all drunk that night, that they mourned much for the loss of a great
 “ Captain, that the English had killed twenty five of their men. Six dayes
 “ after another Souldier came in, who had been lost ever since the fight, and
 “ was almost famished, and so lost his understanding, that he knew not what
 “ day the fight was on.

“ On the 5th. of September Major *Treat* set forth for *Squakheag* with above
 “ an hundred men; next day coming nigh *Squakheag*, his men were much
 “ daunted to see the heads of Captain *Beers* Souldiers upon poles by
 “ the way side; but after they were come to *Squakheag*, some partyes of
 “ them went into the Meadow, but hearing some gunns about the Fort, they
 “ ran up to see what the matter was, but by the way were fired upon by a-
 “ bout fourteen Indians as they judg, out of the bushes: one or two Indians
 “ were slain, Major *Treat* was struck upon the thigh, the bullet pierced his

cloaths, but had lost its force, and did him no harm: coming to the Fort he called his Council together, and concluded forthwith to bring off the garison: so they came away the same night, leaving the Cattel there, and the dead bodies unburied: since which seventeen of their Cattel came a great part of the way themselves, and have since been fetcht into *Hadly*.

Upon the 12th of this month the Indians made an assault upon twenty two men of *Pocomptuck*, that were going from one garison to the other to Meeting in the afternoon: made a great volley of shot at them, but killed not one man, they escaped to the Garison whither they were going, only one man running to the other garison was taken alive: The Indians took up their rendezvouze on an hill in the meadow, burnt two more house, kil'd many horses, carryed away horse-loads of beef and pork to the hill: they sent the same night for more aid, but partly through the strictness of the Commission of our Garison souldiers, or at least their interpretation of it, and partly through the wetness of the weather, there was nothing done that night: the next day we perswaded some of our Inhabitants to go Volunteers, and sent to *Hadly* to doe the like, who going up with some of Captain *Louthrops* souldiers, joyned themselves to the garison at *Pocomptuck*, and on Tuesday very early went out to assault the Indians, but they were all fled. Last night Captain *Mosely* with his men came into *Hadly*, and this night we expect more Forces from *Hartford*.

If the Lord give not some sudden Check to these Indians, it is to be feared that most of the Indians in the Countrey will rise.

I desire you would speak to the *Governour*, that there may be some thorough care for a Reformation, I am sensible there are many difficulties therein: many sins are grown so in fashion, that it becomes a question whether they be sins or no. I desire you would especially mention, *Oppression*, that intollerable *Pride* in cloathes and hair: the colloration of so many *Taverns*, especially in *Boston*, and suffering home-dwellers to ly tipling in them. Let me hear soon from you: the Lord bless you and your Labours, forget us not at the throne of Grace: It would be a dreadful Token of the Displeasure of God, if these afflictions pass away without much spiritual advantage: I thought to have written somewhat more large with respect to Reformation, but I hope I need not, you will I presume be forward of your self therein.

Not many dayes after this Letter was written, the English received a sad-
der rebuke of Providence, then any thing that hitherto had been. For *September* 18. Captain *Lothrop* (a godly and couragious Commander) with
above seventy men were sent to be as a Guard to some that were coming
from *Deer-field* with Carts loaden with Goods and Provision, to be removed
to *Hadly*, for security: But as they were coming, the Indians, whose cruel
Habitations are the dark corners of the Earth, lurked in the Swamps, and
multitudes of them made a sudden and frightful assault. They seized upon
the Carts and Goods (many of the Souldiers having been so foolish and se-
cure, as to put their Arms in the Carts, and step aside to gather *Grapes*,
which proved dear and deadly *Grapes* to them) killed Captain *Lothrop*, and
above threescore of his men, stripped them of their clothes, and so left them
to lye weltring in their own Blood. Captain *Mosely* who was gone out to
range the Woods, hearing the Guns, halted to their help, but before he
could come, the other Captain, and his men were slain, as hath been expres-
sed. Nevertheless he gave the Indians Battle: they were in such numbers,
as that he and his company were in extream danger, the Indians endeavour-
ing (according to their mode of fighting) to encompass the English round,
and then to press in upon them with great numbers, so to knock them down
with their Hatchets. In the nick of time Major *Treat*, with above an hun-
dred men, and threescore of *Unkas* his Indians came in to succour those that
were so beset with the Enemy, whereupon the Enemy presently recreated,
and night coming on, there was no pursuing of them. In this fight, but few
of Captain *Mosely's* men were slain: How many *Indians* were killed is un-
known, it being their manner to draw away their dead men, as fast as they
are killed, if possibly they can do it: yea, they will venture their own lives
for that end, which they do out of policy, that so their Enemies may think,
that few or none of them are killed, when nevertheless they have lost many.
I am informed that some of the *Indians* have reported, that they lost ninety
six men that day, and that they had above forty wounded, many of which
dyed afterwards. However, this was a black and fatal day, wherein there
were eight persons made Widows, and six and twenty Children made Father-
less, all in one little Plantation, and in one day; and above sixty Persons bur-
ied in one dreadful Grave. And this was the state of the *Western* parts in
respect of the War with the Heathen.

We must now take a step backwards, and a little consider the *Eastern*
Plantations. For in the Month of *September*, did the flame break out there.
Some who had their hearts exercised in discerning things of that nature,
were from the beginning of the War, not without sad Apprehensions con-
cerning the Inhabitants in those parts of the Country, in that they were a

scattered

scattered people, and such as had many of them scandalized the Heathen, and lived themselves too like unto the Heathen, without any *Instituted Ordinances*, also the Indians thereabouts were more numerous then in some other places. They began their Outrages, at the House of one Mr. *Purchase*, who had been a great Trader with the Indians. After that they came to the House of an old Man in *Casco-bay*, whose name was *Wakely*. Him with his Wife, Son and Daughter in law (who was great with Childe) and two Grandchildren, they cruelly Murdered, and took three Children alive, and led them into Captivity.

This old *Wakely* was esteemed a godly Man. He would sometimes cry with tears, that he believed God was angry with him, because although he came into *New-England* for the Gospels sake, yet he had left another place in this Country, where there was a Church of Christ, which he once was in Communion with, and had lived many years in a Plantation where was no Church, nor *Instituted Worship*. If a Faithful Minister of Christ happened to Preach in *Casco*, he would with much affection entertain him, saying, *Blessed is he that cometh in the Name of the Lord*. After this good man was murdered by the Indians, they quickly did more mischief: so that in *Falmouth* there were five Houses burnt, four Men, two Women; and two Children killed, and three Children carried away Captive. After this they set upon *Sacoe*, where they slew thirteen Men, and at last burnt the Town. A principle Actor in the destruction of *Sacoe* was a strange *Enthusiastical Sagamore*, called *Squando*, who some years before pretended that God appeared to him, in the form of a tall Man, in black Cloaths, declaring to him that he was God, and commanded him to leave his Drinking of Strong Liquors, and to pray, and to keep Sabbaths; and to go to hear the Word Preached, all which things the Indian did for some years, with great seeming Devotion and Conscience observe. But the God which appeared to him, said nothing to him about Jesus Christ; and therefore it is not to be marvelled at, that at last he discovered himself to be no otherwise then a Childe of him, that was a Murderer and a Lyar from the beginning. Also these enraged Barbarians, being animated with their success at *Falmouth* and *Sacoe*, they went to *Black-Point*, and there killed six Men and a Woman, and burnt two and twenty dwelling Houses. In the mean time, the English at *Kenbeck* endeavoured that the Indians in those parts might be kept from joyning in this *Insurrection*, whereto they were tempted and solicited by their neighbours. The prudent endeavours of the English proved happily successful, insomuch as the *Sachems* there, brought Presents with great Protestations of Amity and Fidelity, and desired that no more Liquors might be sold to the Indians, professing that that was a principle cause of the mischiefs that had been done,

and that they were not able to keep their men in subjection, when once they they were become mad with drink.

After these things, the *Indians* killed two men at *Kittery*, and stripped them. Lieutenant *Playster* with twenty two English went out to fetch off the dead bodies, and to bury them; as they were putting one of them into the Cart, suddenly a small party of *Indians* shot out of a Swamp. And the greatest part of the English did unworthily for sake their *Leader* in that hazard, only seven remained with him. He thinking his men had been near at hand, faced the Enemy, killed and wounded many of them, but the *Indians* perceiving that all but seven of the *English* were fled, took courage and killed Mr. *Plaister* (who was a good and useful man) and one of his Sons, and another man: the other four seeing that, ran for their lives, and so escaped until they came safe into a *Garrison*, which was not far off

Behold how great a matter a little fire kindleth. This fire which in *June* was but a little spark, in three months time is become a great flame, that from East to West the whole Country is involved in great trouble; and the Lord himself seemeth to be against us, to cast us off, and to put us to shame, and goeth not forth with our Armies. Wherefore the Magistrates of this Jurisdiction, earnestly called upon the Inhabitants thereof, to humble themselves before the Lord, and to confess and turn from transgression. Inasmuch as the expressions contained in that paper, which was at this time published by the Councils order, for a day of publick Humiliation, to be observed through this Jurisdiction; are most serious, and gracious, and greatly expressive of the sinful Degenerate Estate of the present Generation in *New-England*, and that Declaration will turn for a Testimony to our faithful Rulers, both now and hereafter; considering also, that it is in but few hands, I shall therefore here insert, and republish it. 'Tis that which followeth.



A T A
C O U N C I L

Held at Boston, Sept. 17. 1675.

IT having pleased the Holy God (all whose works are Truth, and his Wayes Judgement) for our sins whereby he hath been provoked, in special by the undervaluation of our pleasant things; great unthankfulness for, and manifold abuses of our wonderfull peace, and the blessings of it in this good land which the Lord hath given us; ill entertainment of the Ministry of the precious Gospel of peace: leaving our first love, dealing falsely in the Covenant of the Lord our God: the Apostacy of many from the Truth unto Heresies, and pernicious Errors: great Formality, inordinate Affection, and sinful Conformity to this present evil vain World: and (beside many horrid and scandalous sins breaking forth among us, for which we have cause to be greatly humbled before the Lord) our great unsensibleness of the Displeasure of the Lord, in suffering these abominations to be perpetuated; together with our carnal Security, and unquietness under the judgments of God upon us, our abiding very much unreformed, notwithstanding all Warnings, and Chastisements, whereby the Lord hath been, and is still debating with us, we having greatly incensed him to stir up many Adversaries against us, not only abroad, but also at our own Doors (causing the Heathen in this wilder-
ness

ness to be as Thorns in our sides, who have formerly been, and might still be a wall unto us therein; and others also to become a Scourge unto us) the Lord himself also more immediately afflicting us by Diseases, whereof so many Children in some of our Towns have died this Summer. His not going forth with our Armies as in former times, but giving up many of our Brethren to the mouth of the devouring Sword, yea, shewing himself angry with the Prayers of his People: threatening us also with scarcity of Provision, and other Calamities, especially if this present War, with the Barbarous Heathen should continue; and that the Lord of Hosts withdraw not the Commission he hath given to the Sword, and other Judgements to prevail against us;

The Governour and Council of this Jurisdiction therefore (being under the sense of these evils; and also of the distressed state of the rest of the Colonies confederate with our selves, and of the Churches of Christ in other parts of the Christian World, in this day of Trouble, Rebukes, and Blasphemy: and fearing the sad issue thereof, unless the Lord help us with our whole heart, and not feignedly, to turn unto himself) Do Appoint and Order the seventh day of the next Month, to be a Day of publick Humiliation, with Fasting and Prayer, throughout this whole Colony; that we may set our selves sincerely to seek the Lord, rending our hearts, and not our garments before him, and pursue the same with a thorough Reformation of what ever hath been, or is an Image of jealousy before the Lord to offend the eyes of his Glory; if so be, the Lord may turn from his fierce anger, that we perish not: we do therefore require all the Inhabitants of this Jurisdiction to forbear servile labour upon that day, and that they apply themselves respectively to observe the same, as is appointed.

By the Council, *Edward Rawson* Secr^t.

Octob the 7th. This day of Humiliation appointed by the Council, was solemnly observed: yet attended with awfull testimonies of divine displeasure. The very next day after this Fast was agreed upon by those in civill Authority, was that dismal and fatal blow, when Captain *Lothrop* and his company (in all near upon four score souls) were slaughtered, whereby the Heathen were wonderfully animated, some of them triumphing and saying, that so great slaughter was never known: and indeed in their Warrs one with another, the like hath rarely been heard of. And that very day when this Fast was kept, three Persons were killed by the Indians near *Dover*; one of them going from the publick Worship. Also that very day at the close of it, the sad tidings of *Springfields* Calamity came to us here: in *Boston*. And inasmuch

inasmuch as this news came at the conclusion of a day of Humiliation, surely the solemn voice of God to New-England is still as formerly, *Praying without Reforming* will not do. And now is the day come wherein the Lord is fulfilling the word which himself hath spoken, saying, I will send wild Beasts among you, which shall rob you of your Children, and destroy your Cattle, and make you few in number, and if you will not be reform'd by these things, I will bring your Sanctuaries to Desolation, and I will not smell the sweet Savor of your Odours. The Providence of God is never to be forgotten, in that Churches have been signally spared for so long a time. Although some Plantations wherein Churches have been settled were in most eminent danger, and the Enemy might easily have swallowed them up, yet God so ordered that they received little or no detriment, when other places were laid utterly waste; the Lord manifesting how loth he was to disgrace the Throne of his Glory, but now he begins with the Sanctuary. As for *Springfield's* misery, it thus came to pass: Whereas there was a body of *Indians* that lived in a Fort near to that Town of *Springfield*, and professed nothing but Friendship towards the *English*; they treacherously brake in upon the Town, when a party of our Souldiers who had been there, were newly gone to *Hadly*. They killed several, amongst others their Lieutenant *Cooper* was most perditionously Murdered by them, without the least occasion or Provocation given. They bur it down to the ground above thirty dwelling-houses, and above twenty out-houses: amongst others, Mr. *Pelatiah Glover* Teacher of the Church there, is a great sufferer, his House, and Goods, and Books, and Writings being all consumed in one hour. Nevertheless there was a great mixture of mercy in this dark and dismal dispensation. For God so ordered, as that an *Indian* who knew what was designed the next day, ran away in the night, and acquainted the *English* therewith, whence they had time and opportunity to escape to an house that was Fortified; otherwise in probability the Inhabitants had surely had their lives as well as their dwelling places cut off.

October 13. The General Court sat in *Boston*, during this Session, a Committee was with the concurrence of both Houses appointed in order to a Reformation of those Evils which have provoked the Lord to bring the Sword upon us, and to withdraw from our Armies from time to time. The Assistance of the Teaching Elders in the Churches was desired, as in a case of that nature, it was proper for them to advise and help according to God.

There was a gracious presence of God with them in their consultations, all that were there with one voice agreeing in many particulars, in respect whereof Reformation should be, and must be: e.g. 'That some effectual course should be taken for the Suppression of those proud Excesses in Ap-

'parrel, hair, &c. which many (yea and the poorer sort as well as others)
 'are shamefully guilty of. That a due testimony should be borne against
 'such as are false Worshipers, especially Idolatrous *Quakers*, who set up
 'Altars against the Lords Altar, yea who set up a Christ whom the Scrip-
 'tures know not. That whereas excess in drinking is become a common
 'Sin, meanes should be used to prevent an unnecessary multiplicat^{on} of Or-
 'dinaries, and to keep Town dwellers from frequenting Taverns: and that
 'whereas Swearing hath been frequently heard, they that hear another
 'Swear profanely and do not complain of it to Authority, shall be punished
 'for that concealment. Also that some further care should be taken, that
 'the fourth and fifth Commandments be better observed then formerly; and
 'that there may be no more such Oppression, either by Merchants or day-
 'Labourers as heretofore hath been; and that the Indian Trading-houses,
 'whereby the Heathen have been debauched and scandalized against Religi-
 'on, be suppressed; and that more care should be taken respecting the *Rising*
 'Generation, then formerly hath been, that they might be brought under the
 'discipline of Christ &c. These things were unanimously consented to.

October 19. The Conclusions of the Committee, respecting *Reformation*
 of provoking evils were signed, and delivered in to the General Court, who
 voted acceptance thereof, and appointed another Committee to draw up
 Laws in order to the establishment of the things agreed on. Now as I re-
 member that famous Martyrologist Mr. Fox (in *Acts & Monuments*,
 vol. 2. pag. 669.) observes, with respect to the *Reformation* in K. Edward the
 6th his dayes, that that very day and hour when the Act for *Reformation* was
 put in execution at London, God gave the *English* a signal victory against the
Scots at *Muscleborough*; so it was proportionably with us. For that day
 when there was a vote passed for the Suppression and Reformation of those
 manifest evils, whereby the eyes of Gods Glory are provoked amongst us,
 the Lord gave success to our Forces, who that day encountred with the *In-*
dians at *Hatfield*. The *English* lost but one man in the fight (albeit some that
 were sent forth as Scouts were killed or Captivated) the Enemy fled before
 them, and ran into the River, many of them being seen to fall, but night
 coming on, it was in vain to follow them further. And after that day, the
western Plantations had little or no disturbance by them, but lived in quiet-
 ness all the Winter. All this notwithstanding, we may say as sometimes the
 Lords People of old, *the Harvest is past, the Summer is ended, and we are not*
saved. The Sword having marched *Eastward, & Westward, and North-*
ward, now beginneth to face toward the South again. The *Narragansets*,
 who were the greatest body of *Indians* in *New-England*; there being no
 less then six Sachims amongst them; having not as yet appeared in open

Hostility. Nevertheless *Philips* and *Squaw-Sachims* men, when routed by the *English* Forces, were harboured amongst the *Narragansets*. When the Commissioners of the united Colonies sat at *Boston*, in the latter end of *September*, one of the *Narraganset Sachims*, and Messengers from other Sachims there, made their appearance in *Boston*; they pretended nothing but good-will to the *English*, and promised that those Enemies of ours, who had burnt so many houses, and committed so many Murders, and had fled to them for refuge, should be delivered up by the latter end of *October*. But when the time prefixed for the surrendry of the *Wompanoags* and *Squaw-Sachims Indians* was lapsed, they pretended they could not do as they had engaged at present, but after winter they would do it. In the mean while, when the *English* had any engagement with the Indians, wounded Indians came home to the *Narragansets*, especially after the fight at *Hatfield*, *Octob. 19th.* about forty wounded men were seen crossing the woods towards the *Narragansets*: also some (at least two Indians) from amongst themselves, came to the *English*, and told them that the *Narragansets* were resolved (if they could) to destroy the *English*: but they were loth to begin to fall upon them before winter, but in the Spring when they should have the leaves of trees and *Swamps* to befriend them, they would do it: wherefore it was judged necessary to send out Forces against them, and preparations were made accordingly.

There was some agitation amongst those whom it did concern, where a person suitable for so great a trust might be found as *General*; and that worthy Gentleman *Josiah Winslow Esq;* who succeeds his Father (of blessed memory) as Governour of *Plimouth*, was pitched upon for this Service.

Under his conduct therefore, an Army consisting of at first a thousand, and at last about fifteen hundred men, were sent forth to execute the vengeance of the Lord upon the perfidious and bloody Heathen. But before they set out, the Churches were all upon their knees before the Lord, the God of Armies, entreating his favour and gracious success in that undertaking, wherein the welfare of his people was so greatly concerned. This day of Prayer and Humiliation was observed *Decemb. 2d.* when also something hapned intimating as if the Lord were still angry with our Prayers; for this day all the houses in *Quonsickamuck* were burnt by the Indians.

Decemb. 8th. The Army set out from *Boston*. Whilst they were upon this march, an *Indian* whose name was *Peter*, having received some disgust among his Country-men, came to the *English*, and discovered the plots of the Indians, told where they were, and promised to conduct the Army to them. They were so-sooner arrived in the *Narraganset* Country, but they killed and took captive above forty Indians. Being come to Mr. *Smiths* house.

house, they waited some dayes for *Connecticut* Forces. In the mean while a party of the enemy did treacherously get into the house of *Jerem. Bull* (where was a *Garison*.) burned the house, and slew about fourteen persons.

Decemb. 18. *Connecticut* Forces being come, a March toward the enemy was resolved upon: *Peter* Indian having informed that the *Body of Indians* (only *Ninnigret* being one of their old crafty *Sachems*, had with some of his men withdrawn himself from the rest, professing that he would not ingage in a War with the English, therefore did he goe into a place more remote) was in a Fort about eighteen miles distant from the place where our Army now was. The next day, although it were the Sabbath, yet, provisions being a'most spent by our Souldiers, waiting so long for *Connecticut* Forces, the Council of War resolved to give Battle to the enemy. The English Souldiers played the men wonderfully, the Indians also fought stoutly, but were at last beat out of their Fort, which was taken by the English. There were hundreds of *Wigwams* (or Indian houses) within the Fort, which our Souldiers set on fire, in the which men, women and Children (no man knoweth how many hundreds of them) were burnt to death. Night coming on, a Retreat was founded.

Concerning the number of Indians slain in this Battle, we are uncertain: only some Indians which afterwards were taken prisoners (as also a wretched English man that apostatized to the Heathen, and fought with them against his own Country-men, but was at last taken and executed) confessed that the next day they found three hundred of their fighting men dead in their Fort, and that many men, women and children were burned in their *Wigwams*, but they neither knew, nor could conjecture how many: it is supposed that not less then a thousand Indian Souls perished at that time. *Ninnigret* whose men buried the slain, affirmeth that they found twenty & two Indian Captains among the dead bodyes. Of the English there were killed and wounded about two hundred and thirty, whereof only eighty and five persons are dead. But there was a solemn rebuke of Providence at this time, in that six of our Captains were slain, viz, Captain *Johnson* of *Roxbury*, Captain *Gardner* of *Salem*, Captain *Davenport* of *Boston* (son to that Captain *Davenport* who did great Service in the expedition against the Indians in the *Pequod* war, Anno 1637.) Captain *Gallop* of *New-London*, Captain *Marshall* of *Windsor*, Captain *Siely* of *Stratford*, who dyed of his wounds some dayes after the fight was over. The three Captains first mentioned, belonged to *Massachusetts* Colony, the three last to *Connecticut*, of *Plymouth* Colony Captain *Bradford* (one of their faithfull Magistrates, and son of him that was many years Governour there) was forely wounded, but God had mercy on him, and on his people in him, so as to spare his life, and to restore him to some measure of health, albeit the bullet shot into him is

still in his body. 'Also Captain *Goram* of *Barnstable* in *Plimouth Colony* fell sick of a feaver whereof he dyed.

Thus did the Lord take away seven Captains out of that Army. Also four *Lieutenants* were wounded in that *Fort fight*, so that although the English had the better of it, yet not without solemn and humbling Rebukes of Providence. At night as the army returned to their Quarters, a great Snow fell, also part of the army missed their way, among whom was the *General* himself with his Life-guard. Had the enemy known their advantage, and pursued our Souldiers (and we have since heard that some of the *Indians* did earnestly move, that it might be so, but others of them through the over-ruling hand of Providence would not consent) when upon their retreat, they might easily have cut off the whole Army: But God would be more gracious to us. Here then was not only a *Victory*, but also a signal *Preservation*, for which let the Father of mercies have eternal Glory.

After this God seemed to withdraw from the English, and take part with the enemy. The next day the *Indians* finding but few English men dead in the Fort amongst their three hundred *Indians* that were slain, were much troubled and amazed, supposing that no more of ours had been killed, this blow did greatly astonish them, and had the English immediately pursued the Victory begun, in all likelyhood there had been an end of our troubles: but God saw that neither yet were we fit for deliverance Wherefore *Connecticut* Forces withdrew to *Stonington*, and there being so many killed and wounded amongst those that remained in the *Narraganset* Country, also bread for the Souldiers being wanting, by reason the extremity of the weather was such, as that the Vessels loaden with provision could not reach them, therefore the army lay still some weeks.

In this interval of time, the town of *Mendham* (which before that had been forsaken of its Inhabitants) was burnt down by the *Indians*.

Now doth the Lord Jesus begin solemnly to fulfill his word, in removing *Candlesticks* out of their places, because of Contentions, and loss of first Love. Surely when those places are destroyed where Churches have been planted, *Candlesticks* are removed out of their places. But to proceed, When the Army was just upon the Resolve to return home, because provisions were spent, God so ordered, as that a Vessel loaden with Victuals arrived, whereupon it was determined (so to be) to pursue the enemy. Only it was thought necessary to desist from this pursuit untill *Connecticut* Forces could return and joyn with ours. In the interim, a strange sudden *Thaw* happened in the midst of *January* (when in New-England the season is wont to be extream cold) that the snow melted away in a little time: the like weather hath rarely been known in this Land at that time of the year, albeit some of the first Planters say it was so above fifty years agoe: However this made

wonderfully for the Indians advantage, for now they fled out of the *Narraganset* Country, and whereas they had been sorely itraightned and distressed for victuals, now the snow being wasted, they lived upon Ground-nuts.

In fine, the Army pursued them several dayes, overtook some of them, killed and took about seventy persons, were in sight of the main Body of them, and could they have held out to have pursued them but one day longer probably this unhappy War had then been ended : but the Souldiers were tired with eight dayes March, and (having spent much of their provision whilst waiting for our *Connecticut* Brethren) their bread faild, so as that they were forced to kill horses and feed upon them.

We have often carried it before the Lord as if we would *Reform* our wayes, and yet when it hath come to, we have done nothing : So hath the Lord carried toward us, as if he would deliver us, and yet hath deferred our *Salvation*, as we our selves have delayed *Reformation*.

So then *February* 5. The Army returned to *Boston*, not having obtained the end of their going forth. It was easie to conjecture that the *Narraganset*, and *Nipmuck*, and *Quabaog*, and *River Indians*, being all come together, and the Army returned, they would speedily fall upon the *Frontier Towns*. And some of the *Praying Indians* who had been sent out as Spies, and had been with the *Indians* beyond *Quabaog*, brought in telligence, that a *French Man* that came from *Canady* had been amongst them, animating them against the *English*, promising a supply of *Ammunition*, & that they would come next summer and assilt them : also the Indian Spies declared, that there was a designe, within such a time to burn *Lancaster*, which came to pass both as to the time and manner accordingly.

For upon the 10th. day of *February* some hundreds of the *Indians* fell upon *Lancaster*, burnt many of the Houses, kill'd and took Captive above forty persons. Mr. *Rowlandson* (the faithful Pastor of the Church there) had his House, Goods, Books, all burned : his Wife, and all his Children led away Captive before the Enemy. Himself (as God would have it) was not at home, whence his own person was delivered, which otherwise (without a Miracle) would have been endangered. Eight men lost their lives, and were stripped naked by the *Indians*, because they ventured their lives to save Mrs. *Rowlandson*.

As this good Man returned home (having been at *Boston* to intercede with the Council that something might be done for the safety of that place) he saw his *Lancaster* in flames, and his own house burnt down, not having heard of it till his eyes beheld it, and knew not what was become of the Wife of his bosome, and Children of his Bowels. This was a most awful Providence, and hath made me often think on those words, though *Noah*, *Job* and *Daniel*

Daniel were in it, they should deliver but their own Souls, they should deliver neither Sons nor Daughters, they only shall be delivered, but the Land shall be desolate. And this desolation is the more tremendous; in that this very day the Churches westward were humbling themselves before the Lord. Within a few dayes after this, certain Indians did some mischiefs at Malbery, Sudbery, Chelmsford.

February 21. The Indians assaulted Medfield, and although there were two or three hundred Souldiers there, they burnt half the Town, killed several Men, Women, and Children, (about eighteen in all) amongst others their Lieutenant Adams was slain. And soon after he was killed, his Wife was casuall slain by an English-man, whose Gun discharged before he was aware, and the Bullet therein passed through the Boards overhead, and mortally wounded Lieutenant Adam's wife. It is a sign God is angry, when he turns our Weapons against our selves.

February 23. A day of Humiliation was attended in the old Meeting-house in Boston, but not without much Distraction, because of an Alarm, by reason of rumors, as if the Indians were doing mischief within ten miles of Boston.

February 25. This night the Indians fired seven Houses and Barns in Weymouth.

In the beginning of March, another small Army was sent out from Boston, under the conduct of that expert Souldier and Commander Major Savage, to seek out the Enemy. Connecticut Forces met with ours at Quobaog, and they marched together, but not following the direction of the (Natick) Praying Indians, who were sent as Pilots, the Army missed their way, and was bewildred in the Woods. On a sudden when they thought on no such thing, a party of Indians fired upon them, and killed one man. and wounded Mr. Gershom Bulkly, who is Pastor of the Church in Wethersfield; whereupon those Indians were immediately pursued, who hastened towards North-Hampton. The Army following them thither, missed of the main Body of Indians. Nevertheless, there was a singular providence of God ordering this matter, for the relief of those Western Plantations, which otherwise, in probability had been cut off.

For upon the fourteenth of March a multitude of Indians fell upon North-Hampton, broke through their Fortification in three places, burned five Houses, and five barns, and killed four Men, and one Woman: but the Town being full of Souldiers, the Enemy was quickly repulsed, with the loss of many of their lives.

March the 10th. Mischief was done, and several lives cut off by the Indians this day, at Groton and at Sudbury. An humbling Providence, inasmuch as many Churches were this day Fasting and Praying.

March 12. This Sabbath eleven *Indians* assaulted Mr. *William Clarke's* House in *Plimouth*, killed his Wife, who was the Daughter of a godly Father and Mother that came to *New-England* on the account of Religion, (See *July 6.*) and she her self also a pious and prudent Woman; they also killed her sucking Childe, and knocked another Childe (who was about eight years old) in the head, supposing they had killed him, but afterwards he came to himself again. And whereas there was another Family besides his own, entertained in Mr. *Clarke's* house, the *Indians* destroyed them all, root and branch, the Father, and Mother, and all the Children. So that eleven persons were murdered that day, under one roof; after which they set the house on fire. The Leader of these *Indians* was one *Totoson*, a fellow who was well acquainted with that house, and had received many kindnesses there, it being the manner of those brutish men, who are only skilful to destroy, to deal worst with those who have done most for them.

March 13. The *Indians* assaulted *Groton*, and left but few houses standing. So that this day also another Candlestick was removed out of its place. One of the first houses that the Enemy destroyed in this place, was the House of God, *b. e.* which was built, and set apart for the celebration of the publick Worship of God.

When they had done that, they scoffed and blasphemed, and came to Mr. *Willard* (the worthy Pastor of the Church there) his house (which being Fortified, they attempted not to destroy it) and tauntingly, said, *what will you do for a house to pray in now we have burnt your Meeting-house?* Thus hath the Enemy done wickedly in the Sanctuary, they have burnt up the Synagogues of God in the Land; they have cast fire into the Sanctuary; they have cast down the dwelling place of his name to the Ground. *O God, how long shall the Adversary reproach? shall the Enemy Blaspheme thy Name for ever? why withdrawest thou thine hand, even thy right hand? pluck it out of thy bosom.*

March. 17. This day the *Indians* fell upon *Warwick*, and burnt it down to the ground, all but one house.

March. 20. Some of them returned into the *Narraganset* Conatry, and burnt down the remaining English houses there.

We are now come to the conclusion of the year 1675. which hath been the most troublesome year that ever poor *New-England* saw. What ending the present year shall have, is with God, but it hath a most dolefull beginning.

For *March 26. 1676.* being the Sabbath-day, the *Indians* assaulted *Malbery*, and consumed a great part of the town; after which the inhabitants apprehended themselves under a necessity of deserting that place which was done

done accordingly; so that here is another Candlestick removed out of his place. This day also, Captain *Pierce* of *Scituate* with a party of about fifty *English*, and twenty *Indians*, who were Friends to the *English*, pursued a small number of the Enemy, who in desperate subtilty ran away from them, and they went limping to make the *English* believe they were lame, till they had led them into a snare: for suddenly a vast body of *Indians* did encompass them round; so that Captain *Pierce* was slain, and forty and nine *English* with him, and eight (or more) *Indians* who did assist the *English*, and fought bravely in that engagement.

How many of the Enemy fell we know not certainly, only we hear that some *Indians*, which have since been taken by the *English*, confess that Captain *Pierce*, and those with him killed an hundred and forty of them before they lost their own lives.

Upon the Lords-day another sad thing likewise hapned; for near *Springfield*, there were eighteen *English-men* riding to the Town, to attend the solemn Worship of God on his Holy day. And although they were Armed, there were seven or eight *Indians*, who lying in Ambuscado, were so bold as to shoot at them. They killed a Man and a Maid that rode behind him, the *English* being surpris'd with fear, rode away to save their lives: in the mean while the *Indians* seized upon two women and Children, and took them away alive, so that here we have cause to think of *Joshuahs* words, who said, *O Lord what shalt I say when Israel turns their backs before their Enemies?* What shall be said when eighteen *English-men* well arm'd, fly before seven *Indians*? This seems to argue something of a divine forsaking, and displeasure in heaven against us. The next day those *Indians* were pursued, but when the *English* came in sight those barbarous wretches hasted to run away, but before that they knocked the two Children on the head, as they were sucking their mothers breasts; and then knocked their Mothers on the head: Nevertheless one of them was alive when the souldiers came to her, and able to give an account of what the *Indians* had told her. Amongst other particulars, they did affirm to her that there was a Body of about three thousand *Indians* (no doubt but in that they did hyperbolize) near to *Deerfield*, and that they had newly received a great supply of powder from the Dutch at *Albany*: men that worship *Mammon*, notwithstanding all prohibitions to the contrary, will expose their own and other mens lives unto danger, if they may but gain a little of this worlds good.

March. 27. Some of the inhabitants of *Sudbury*, being alarum'd by what the *Indians* did yesterday to their neighbours in *Malbury*, apprehending they might come upon the enemy unawares, in case they should march after them in the night time, they resolv'd to try what might be done,

and that not altogether without success. For towards the morning whilst it was yet dark, they discerned where the Indians lay by their Fires. And such was their boldness, as that about three hundred of them lay all night, within half a mile of one of the garison houses in that town where they had done such mischief the day before. Albeit the darkness was such as an English man could not be discerned from an Indian, yet ours being forty in number, discharged several times upon the enemy, and (as Indians taken since that time do confess.) God so disposed of the bullets that were shot at that time, that no less then thirty Indians were wounded, of whom there were fourteen that dyed several of which had been principal actors in the late bloody Tragedyes. They fired hard upon the English, but neither killed nor wounded so much as one man in the Skirmish.

March. 28. The Indians burnt about thirty Barns, and near upon forty dwelling Houses in *Rehoboth*, so that thereby the dissipation and desolation of that Church is greatly threatned.

The next day they burnt about thirty houses at the town called *Providence*.

In the beginning of *April* they did some mischief at *Chelmsford* and *Andover*, where a small party of them put the town into a great fright, caused all the people to fly into Garison-houses, killed one man, and burnt one house. And to shew what barbarous creatures they are, they exercised cruelty toward dumb creatures. They took a Cow, knocked off one of her horns, cut out her tongue, and so left the poor creature in great misery. They put an horse, ox &c. into an hovel, and then set it on fire, only to shew how they are delighted in exertising cruelty.

April. 9th. This day being the Lords day, there was an alarm at *Charlestown*, *Cambridge*, and other towns, by reason that sundry of the enemy were seen at *Billerica*, and (it seemeth) had shot a man there. This week we hear from *Connecticut*, that a party of their Souldiers went with many of the *Pequots*, and *Monhegins*, and some of *Ninnegrets* Indians, to seek after the enemy, and they killed and took captive forty and four Indians without the loss of any of ours: amongst whom were several of their Chief Captains, and their great Sachem called *Quanonchet*, who was a principal Ring-leader in the *Narraganset* War, and had as great an interest and influence, as can be said of any among the Indians. This great Sachem was pursued into a River by one of *Ninnegret* his men, and there taken. Being apprehended he was carried a way to *Stonington*, where the English caused the *Piquets* and *Monhegins*, and *Ninnegrets* Indians, to joyn together in shooting *Quanonchet*, and cutting off his head, which was sent to *Hartford*. And herein the English dealt wisely, for by this meanes, those three Indian Nations are become

become abominable to the other Indians, and it is now their interest to be faithfull to the English, since their own Country-men will never forgive them, on account of their taking and killing the Sachem mentioned: So that there was a gracious smile of providence in this thing, yet not without matter of humbling to us, in that the Sachem was apprehended not by English but by Indian hands.

April. 19. The Indians killed a man at *Weymouth*, and another at *Hingham*. And they burnt down the remaining deserted houses at *Malbery*.

April 20th. A day of Humiliation was observed in *Boston*. The next day sad tidings came to us. For the enemy set upon *Sudbury*, and burnt a great part of the town. And whereas Capt. *Wadsworth* (a prudent & faithfull man) was sent out for their relief, with about seventy armed men, a great body of Indians surrounded them, so as that above fifty of ours were slain that day, amongst whom was Capt. *Wadsworth* and his Lieutenant *Sharp*. Also Captain *Brattlebanck* (a godly and choise pious man) was killed at the same time. Also they took five or six of the English and carried them away alive, but that night killed them in such a manner as none but *Salvages* would have done. For they stripped them naked, and caused them to run the Gauntlet, whipping them after a cruel and bloody manner, and then threw hot ashes upon them, cut out the flesh of their legs, and put fire into their wounds, delighting to see the miserable torments of wretched creatures. Thus are they the perfect children of the Devil. What numbers the Indians lost in this fight, we know not, onely a Captive since escaped out of their hands, affirms that the Indians said one to another, that they had an hundred and twenty fighting men kill'd this day.

The same day (as is judged fifty) Indians burnt nineteen houses and barns at *Scituate* in *Plimouth* Colony, but were notably encountred and repelled from doing further mischief by the valor of a few of the inhabitants.

Apr. 24th, Skulking Indians did some mischief in *Braintry*, but the inhabitants received not any considerable damage by them,

About this time, in *Connecticut-Colony*, Capt. *Dennison* with sixty six Vo-

April. 27. A small number of them near *Woodcocks* who keeps the *Ordinary* in the roade to *Rehobath*, watched their opportunity and killed his son, and another man, and greatly wounded another of his sons, and shot himself through the arm, and then durnt his sons house.

At *Boston* there is a Press in order to sending forth another Army to pursue the enemy, for we hear there is a great body of them near *Malbury*, (as tis apprehended) of many hundreds,

lunteers, & an hundred and twelve *Pequod-Indians*, pursuing the common enemy, took and slew seventy and six Indians. Amongst the slain was the

Sachem

Sachem *Pomham* his Grand-child, who was also a Sachem, and another Sachem called *Chickon*, and one great Counsellour. They took and spoiled an hundred and sixty bushels of the Indians corn. None of ours either English or Indians that did ingage with and for the English, were lost when this exploit was done.

In the moneth of *April*, many of the Eastern Indians having been sorely distressed, and fain to wander up and down for meat, so as that they lived for some time upon no other food then the skins of wild creatures, which they soaked in water till they became soft and eatable, notwithstanding the outrages and murders (for they have shed the blood of about forty seven persons) by them committed, they did in confidence of favour from the English come and submit themselves, alleading that the injuries done by them were grounded upon a mistake. For when a party of English came in a Warlike posture upon some of their *Webbs* (as they call them) i. e. *Women* as they were gathering corn, an Indian seeing it, ran to the other Indians and told them that the English had (though it were not at all so) killed all those Indian women, and therefore they took up arms to revenge that supposed injury. - Also they plead for themselves, that a Fisher-man told one of them, that the English would destroy all the Indians, and when inquiry was made of another English man (thought to be more discreet then the former) he confirmed what the other had said, and that some rude English did purposely overset a *Canoe* wherein was an Indian Lad; and that although a *Squaw* dived to the bottome of the River and fetched him up alive, yet that the Lad never came to himself again. It is greatly to be lamented that the heathen should have any ground for such allegations, or that they should be scandalized by men that call themselves Christians.

May. 3d. Was the day of *Election* for Governour and Magistrates in the *Massachusetts Colony*. This day the Lord by a wonderfull hand of providence, wrought Salvation for *Mrs. Rowlandson* & returned her to *Boston*, after she had been eleven weeks in Captivity amongst the heathen. This is a Token for good, being a great answer of Prayer. For by reason of her near relation to a *Man of God*, much prayer had been particularly made before the Lord on her behalf. Nevertheless did the Lord manifest his holy displeasure, inasmuch as at *Haveril* and *Bradford*, a small company of Indians killed two men and carryed away a man and a woman, & five Children alive.

May. 6th. Our Forces which is abroad met with a party of Indians, and killed about thirteen of them, and had probably destroyed many more of them, had not an English-man unhappily sounded a trumpet, whereby the enemy had notice to escape. The *Praying Indians* did good Service at that time, insomuch as many who had hard thoughts of them all, begin to blame

themselves, and to have a good opinion of those *Praying Indians* who have been so universally decryd.

May 8. About seventeen Houses and Barns did the *Indians* fire and destroy at *Bridge-water*. About this time they killed four men at *Taunton*, as they were at work in the field, by whose death about thirty Children were made fatherless. But the Lord in the nick of time, sent Thunder and Rain, which caused the Enemy to turn back.

May, 9. A day of Humiliation by Fasting and Prayer, was attended in the Town-house at *Boston*, by the Magistrates, and Deputies of the General Court, with Assistance of so many Teaching Elders as could be obtained. Although many such solemn occasions have at times been attended in former years, yet it hath been observed by some, that God did alwayes signally own his Servants, upon their being before him in such a way and manner: And so it was now; for the very next day after this, a Letter came from *Connecticut* to *Boston*, informing, that God had let loose the *Mohawks* upon our Enemies, and that they were sick of Fluxes, and Fevers, which proved mortal to multitudes of them. And whereas a special request left before the Lord this day, was, that he would (as a token for good) cause our poor Captives to be returned to us again, and particularly those that were taken from *Haveril* the last week, God gave a gracious and speedy Answer, bringing home those very Captives in particular, and many other, yea at least sixteen of our poor fighting Prisoners, who were appointed to death, did the Lord loose and return unto us, within eight weeks after this day, and divers of them within three dayes after this solemn day of Prayer. There are who have dated the turn of Providence towards us in this Colony, and against the Enemy in a wonderful manner, from this day forward: yet some lesser and more considerable devastations happened soon after in *Plimouth* Colony. For,

May 11. A company of *Indians* assaulted the Town of *Plimouth*, burnt eleven Houses and five Barns therein: ten *English-men* were going to seek after the Enemy, and having an *Indian* with them, who was true to the *English*, he spied a party of *Indians* lying in Ambush, who in probability had otherwise cut off many of them, but the *English* having the opportunity of the first shot, struck down several *Indians*, one of which had on a great Peag Belt. But he and the other that fell were dragged away, and the *Indians* fled, when they saw themselves pursued, though but by a few. Nevertheless two dayes after this, they burnt seven Houses and two Barns more in *Plimouth*, and the remaining Houses in *Namasket*.

May. 18. This day that happened which is worthy to be remembered. For at *North-hampton*, *Hadly*, and the Towns thereabouts, two *English* Captives escaping from the Enemy, informed that a considerable body of *Indians*, had

feard

seated themselves not far from *Pacomptuck*, and that they were very secure: so that should Forces be sent forth against them, many of the Enemy would (in probability) be cut off, without any difficulty. Hereupon the Spirits of Men in those Towns were raised with an earnest desire to see and try what might be done. They sent to their neighbours in *Connecticut* for a supply of Men, but none coming, they raised about an hundred and four score out of their own Towns, who arrived at the *Indian Wigwams* betimes in the morning, finding them secure indeed, yea all asleep without having any Scouts abroad; so that our Souldiers came and put their Guns into their Wigwams, before the *Indians* were aware of them, and made a great and notable slaughter amongst them. Some of the Souldiers affirm, that they numbred above one hundred that lay dead upon the ground, and besides those, others told about an hundred and thirty, who were driven into the River, and there perished, being carried down the Falls, *The River Kishon swept them away, that ancient River, the river Kishon, O my soul thou hast troden down strength.* And all this while but one *English-man* killed, and two wounded. But God saw that if things had ended thus; another and not Christ would have had the Glory of this Victory, and therefore in his wise providence, he so disposed, as that there was at last somewhat a tragical issue of this Expedition. For an *English* Captive Lad, who was found in the Wigwams, spake as if *Philip* were coming with a thousand *Indians*: which false report being famed (*Fama bella stant*) among the Souldiers, a pannick terror fell upon many of them, and they halted homewards in a confused rout: *Πολλὰ κινῶ τὸ πολέμῳ* In the mean while, a party of *Indians* from an Island (whose coming on shore might easily have been prevented, and the Souldiers before they set out from *Hadly* were earnestly admonished to take care about that matter) assaulted our men; yea, to the great dishonour of the *English*, a few *Indians* pursued our Souldiers four or five miles, who were in number near twice as many as the Enemy. In this Disorder, he that was at this time the chief Captain, whose name was *Turner*, lost his life, he was pursued through a River, received his Fatal stroke as he passed through that which is called the *Green River*, & as he came out of the Water he fell into the hands of the *Uncircumcised*, who stripped him, (as some who say they saw it affirm) and rode away upon his horse, and between thirty and forty more were lost in this Retreat.

Within a few days after this, Capt. *Turners* dead Corps was found a small distance from the River, it appeared that he had been shot through his thigh and back, of which it is judged he dyed speedily without any great torture from the enemy. However it were, it is evident that the *English* obtained a victory at this time, yet if it be as some *Indians* have since related, the Victory

Victory was not so great as at first was apprehended: For sundry of them who were at several times taken after this slaughter, affirm that many of the Indians that were driven down the Falls, got safe on shore again, and that they lost not above threescore men in the fight: also that they killed thirty and eight English men, which indeed is just the number missing. There is not much heed to be given to Indian Testimony, yet when circumstances and Artificial arguments confirm what they say, it becometh an impartial Historian to take notice thereof, nor is it to be doubted but the loss of the enemy was greater then those Captives taken by our Forces abroad did acknowledge. Some other Indians said that they lost several hundreds at this time, amongst whom there was one Sachem. I am informed that diverse Indians who were in that battell, but since come in to the English at *Norwich*, say that there were three hundred killed at that time, which is also confirmed by an Indian called *Pomham*, who saith that of that three hundred there were an hundred and seventy fighting men. Whatever the victory or success of that engagement might be, it was the Lords doing, and let him alone have all the Glory.

May. 23. Some of our Troopers fell upon a party of Indians (about fifty in number) not far from *Rehoboth*, and slew ten or twelve of them, with the loss of onely one English-man. The Indians betook themselves to a River, and had not some Foot-Souldiers on the other side of the River, too suddenly discovered themselves, probably there had been a greater slaughter of the enemy, who hasted out of the river again, and fled into a Swamp where there was no pursuing of them.

May 30th. The enemy appeared at *Hatfield*, fired about twelve houses and barns without the Fortification, killed many of their Cattle, drave away almost all their sheep, spread themselves in the meadow between *Hatfield* & *Hadly*. Whereupon twenty five active and resolute men went from *Hadly* to relieve their distressed Brethren. The Indians shot at them ere they could get out of the Boat, & wounded one of them. Ours nevertheless charged on the enemy, shot down five or six at the first volley near the River. Then they made hast toward the town fighting with a great number of the enemy, many falling before them. And though encompassed with a numerous swarm of Indians, who also lay in Ambush behind almost every Tree, and place of advantage, yet the English lost not one man, till within about an hundred Rods of the Town, when five of ours were slain; among whom was a precious young man, whose name was *Smith*, that place having lost many in losing that one man. It speaketh sadly to the rising Generation when such are taken away. After this the Enemy fled, having lost five and twenty in this fight.

In these two last months of *May & April*, besides the *Sword of War*, in respect of the Heathen, the *Sword of the Lord* hath been drawn against this Land, in respect of Ep'demical Diseases, which sin hath brought upon us; Sore and (doubtless) *Malignant Colds* prevailing every where. I cannot hear of one Family in *New-England* that hath wholly escaped the Distemper, but there have been many Families wherein every one in the House was sick and ill-disposed. So as that there have been many sick and weak, and some are fallen asleep, yea some eminent and useful Instruments hath the Lord removed, and made breaches thereby upon divers of the Colonies of *New-England*.

Connecticut is deprived of their Worthy and publick-spirited Governour *Wintrop*. This Colony of *Mattachusetts* hath been bereaved of two (*viz.* Major *Willard*, and Mr. *Russel*) who for many years, had approved themselves faithful in the Magistracy. And the death of a few such is as much as if thousands had fallen: yet many other righteous and useful ones are gone, leaving us behind in the storm. And amongst the common people, not a few have been carried to their Graves in these two last months. We have heard of no less then eight in one small Plantation, buried in one week, wherein also twenty persons have died within a few weeks. We in *Boston* have seen (a sad and solemn spectacle) Coffins meeting one another, and three or four put into their Graves in one day. In the month of *May* about fifty persons are deceased in this Town. By which things, God from Heaven speaks to us and would give us to understand, that if the *Sword* will not reform us, he hath other Judgements in store, whereby he can suddenly and easily bring us down. The Lord help us to apply our hearts unto Wisdom, and make us thankful, in that he hath been entreated graciously and wonderfully to restore Health unto us again.

In the latter end of *May*, and beginning of *June*, the *Indians* have been less active in the pursuit of their mischievous designs against the *English*. One reason whereof hath been, in that it was now their Planting and Fishing time: for at this time of the year, they supply themselves with fish out of the Ponds and Rivers, wherewith this good Land doth abound, and dry it against the Sun, so as that they can lay up in store, for to serve them the year about. But it would have been no wisdom for the *English* to suffer them so to do. Wherefore about four or five hundred Souldiers were sent out of this Colony, and as many (*English* and *Indians* together) of *Connecticut*, to seek out and disrest the Enemy.

June 7. Our Forces now abroad came upon a party of *Indians*, not far from *Lancaster*, and killed seven of them, and took nine and twenty of them
 Captive:

Captive: some of which not long since had English Captives under them. Thus did they that had led into Captivity, go into Captivity; and they that killed with the Sword were themselves killed with the Sword.

Also *Connecticut* Forces, whilst upon their march, killed and took above fifty *Indians*: and not long after that, a small party of *Connecticut* Souldiers with the assistance of a few of those *Indians* who have been friends to the *English*, slew and took forty and four of the Enemy in the *Narragansett* Country; all these exploits being performed without the loss of any of ours.

June 12. The Enemy assaulted *Hadly*, in the morning, Sun an hour high, three Souldiers going out of the Town without their Arms, were dissuaded therefrom by a Serjeant, who stood at the Gate, but they alleadging that they intended not to go far, were suffered to pass, within a while the Serjeant apprehended, that he heard some men running; and looking over the Fortification, he saw twenty *Indians* pursuing those three men, who were so terrified, that they could not cry out; two of them were at last killed, and the other so mortally wounded, as that he lived not above two or three dayes; wherefore the Serjeant gave the *Alarme*. God in great mercy to those *Western Plantations* had so ordered by his providence, as that *Connecticut* Army was come thither before this onset from the enemy. Besides *English*, there were near upon two hundred *Indians* in *Hadley*, who came to fight with and for the *English*, against the common enemy, who was quickly driven off at the *South end* of the Town; whilst our men were pursuing of them there, on a sudden a great Swarm of *Indians* issued out of the bushes, and made their main assault at the *North end* of the Town, they fired a Barn which was without the Fortifications, and went into an house, where the inhabitants discharged a great Gun upon them, whereupon about fifty *Indians* were seen running out of the house in great haste, being terribly frightened with the Report and slaughter made amongst them by the great Gun. Ours followed the enemy (whom they judged to be about five hundred, and by *Indian* report since, it seems they were seven hundred) near upon two miles, and would fain have pursued them further, but they had no Order so to do. Some in those parts think, that as great an opportunity and advantage as hath been since the war began, was lost at this time; the Lord having brought the enemy to them, and there being *English* and *Indians* enough to pursue them: But others supposing that then they should impede the design of coming upon them at the *Falls*, nothing was done untill it was too late, only the Towns in those places were eminently saved, and but few of ours that lost their lives in this Skirmish, nor is it as yet known how many the enemy lost in this fight. The *English* could find but three dead *Indians*: yet some of them who have beentaken Captive, confess that they had thirty men kill'd this day.

day. And since we have been informed by Indians, of that which is much to be observed, viz. that while the Indian men were thus fighting against *Hadley*, the hand of the Lord so disposed, as that the *Mohawks* came upon their Head-Quarters, and smote their women and Children with a great Slaughtree, and then returned with much plunder. If indeed it was so (and the Indians are under no temptation to report a falshood of this nature) it is a very memorable passage.

June 15. This day was seen at *Plimouth* the perfect form of an *Indian Bow* appearing in the aire, which the Inhabitants of that place (at least some of them) look upon, as a *Prodigious Apparition*. The like was taken notice of, a little before the Fort Fight in the *Narraganset* Countrey. Who knoweth but that it may be an *Omen* of ruine to the enemy, and that the Lord will break the bow and spear asunder, and make warrs to cease unto the ends of the earth? Nor is this (may I here take occasion a little to digress, in order to the inserting of some things, hitherto not so much observed, as it may be they ought to be) the first *Prodigy* that hath been taken notice of in *New-England*. It is a common observation, verified by the experience of many Ages, that great and publick Calamities seldome come upon any place without *Prodigious Warnings* to fore-run and signify what is to be expected. I am slow to believe Rumors of this nature, nevertheless some things I have had certain Information of.

It is certain, that before this Warr brake out, viz. on Sept. 10. 1674. In *Hadley, Northampton*, and other Towns thereabouts, was heard the report of a great piece of Ordinance, with a shaking of the earth, and a considerable Echo, whenas there was no ordinance really discharged at or near any of those Towns at that time. Yea no less then seven years before this warr there were plain prodigious *Notices* of it. For,

Anno 1667. There were fears on the spirits of many of the English, concerning *Philip* and his Indians, and that year, Novemb. 30. about 9, or 10 ho. A.M. being a very clear, still, Sun-shine morning, there were diverse Persons in *Maldon*, who heard in the air on the South-east of them, a great Gun go off, and as soon as that was past, they heard the report of small Guns like musket short, discharging very thick, as if it had been at a general Training; but that which did most of all amaze them, was the flying of the Bullets which came singing over their heads, and seemed to be very near them, after this they heard drums passing by them & going Westward. The same day, at *Scituate*, (and in other places) in *Plimouth* Colony, they heard as it were the running of troops of horses.

I would not have mentioned this relation, had I not received it from serious, faithfull, and judicious hands, even of those who were ear witnesses of these things.

And

And now that I am upon this *Digression*, let me add, that the monstrous births which have at sundry times hapned, are speaking, solemn providences. Especially that which was at *Woburn*, Febr. 23. 1670. When the wife of *Joseph Wright* was delivered of a Creature, the form whereof was as followeth. The head, neck and arms in true Form and shape of a child; but it had no breast bone nor any back bone, the belly was of an extraordinary bigness, both the sides and back being like a belly, the thighs were very small without any thigh bones, It had no buttocks, the *Membrum virile* was a meer bone, it had no passage for nature in any part below, the feet turned directly outward, the heels turned up, and like a bone, It being opened, there were found two great lumps of flesh on the sides of the seeming belly, the bowels did ly, on the upper part of the breast by the *Vi alls*. This was testified before the Deputy Governour Mr. *Willoughby* on the 24. of March following, by Mrs. *Johnson* Midwife, *Mary Kendall*, *Ruth Bloghead*, *Lydia Kendall*. Seen also by Capt. *Edward Johnson*, Lieut. *John Carter*, *Henry Brook*, *James Thomson*, *Isaac Cole*. &c. *Clark* *Mem.* vol. 2. p. 576.

There are judicious persons, who upon the consideration of some relative circumstances, in that monstrous birth, have concluded, that God did thereby bear witness against the Disorders of some in that place. As in the dayes of our Fathers, it was apprehended that God did testify from heaven against the monstrous Familittical Opinions that were then stirring, by that direfull Monster which was brought forth by the wife of *William Dyer* Octo. 17, 1637. a description whereof may be seen in Mr. *Welds* his History of the Rise and Ruine of Antinomianisme. p. 43, 44. and in Mr. *Clarks* Examples vol. 1. p. 249.

Certainly God would have such providences to be observed and recorded; He doth not send such things for nothing, or that no notice should be taken of them, And therefore was I willing to give a true account thereof, hoping that thereby mistakes and false Reports may be prevented.

To goe on then with our History.

June. 16. Our Forces marched towards the Falls, ours on the East and *Connecticut* on the West side of the river, When they were about three miles out of the Towns, a vehement storm of rain, with thunder and lightning overtook them, yet continuing but a while, they passed on til they came to the Falls, but the enemy was then gone. The next day it rained again, and continued a cold Euroclidon, or, North-East storm all that day and night, so that our Souldiers received much damage in their arms, ammunition and provision, and the next day (being Lords day) returned to the Towns, weary and discouraged, the Lord having seemed to fight against them by the storm mentioned. Thus doth the Lord in Wisdome and Richfulness mix his

Dispensations towards us.

June 19. A party of Indians set upon *Swanzy* and burnt down the remaining houses there, except five houses whereof four were Garisons.

June 20. *Connecticut* Forces returned home in order to a recruit, intending to meet with ours the next week at *Quabaog*.

June 21. was kept as a day of solemn *Humiliation* in one of the Churches in *Boston*; so was the next day in all the Churches throughout the Colony of *Plimouth*. After which we have not received such sad tidings, as usually such dayes have been attended with, ever since this *Warr* began (as the precedent *History* doth make to appear) but rather such Intelligence from diverse parts of the Countrey as doth administer ground of hope, and of rejoycing, the Lord seeming to return with mercy to his people, and to bring the enemy into greater distresses then formerly.

June 28. About thirty of ours adventured to go up the River towards the Falls at *Deerfield*, to see what Indians they could espy thereabouts, but coming they found none. They went to an island where they found an hundred *wigwams*, and some English plundered Goods, which they took, and burnt the *wigwams*. Also they marched up to a Fort which the Indians had built there, and destroyed it. Digging here and there they found several Indian Barns, where was an abundance of Fish, which they took and spoiled, as also thirty of their *Canoos*, so that it appears that the Heathen are distressed and scattered, being no more able to continue together in such great Bodies as formerly.

June 29. Was observed as a day of publick *Thanksgiving* to celebrate the praises of that God, who hath begun to answer Prayer. And although there is cause for *Humiliation* before the Lord, inasmuch as the Sword is still drawn against us, nevertheless we are under deep engagement to make his praise glorious; considering how wonderfully he hath restrained and checked the insolency of the Heathen. That Victory which God gave to our Army, *December 19.* and again *May 18.* is never to be forgotten: also in that divers *Indian Sachims* (especially their great Sachim *Quanonchet*) have fallen before the Lord, and before his Servants. And in that things have been no worse with us, since the year of trouble hath been upon us, that no more Indians have been let loose upon us, but many of them have been our friends; that no more *Plantations* have been made *desolate*, which nothing but the restraining gracious providence of God hath prevented, for the Enemy might easily have destroyed ten times as many Towns as they have done, had not he that sets bounds to the raging of the Sea, restrained them; yea, *one whole Colony* hath been in a manner untouched, saving that one small deserted Plantation therein was burnt by the Indians; also sundry Towns that

that have been fiercely assaulted by the Enemy, having obtained help from God, do continue to this day, as brands plucked out of the fire, and as monuments of the sparing mercy of God, although they have been in the fire, they are not consumed. And God hath returned many of our *Captives*, having given them to find compassion before them who led them Captive, and caused the Enemy to entreat them well, in the time of affliction, and in the time of evil, and by strange wayes at last delivered them. He hath also sent in a supply of Corn from beyond Sea, this Spring, and before winter, without which we could not easily have sent out such Armies (however small and not worthy of the name of *Armies* in other parts of the World, yet with us they are Armies) as have been pursuing the Enemy. Its wonderful to consider, how that the Lord hath visited his People in giving them Bread, when a Famine was expected. And this Summer, God hath caused the showre to come down in its season, there have been showres of Blessing when some beginnings of a Drought were upon the Land. And sore Diseases hath the Lord rebuked; whereas the *small Pox* and other *Malignant* and *Contagious Distempers* have been amongst us since this *war* began, God hath been entreated to have compassion on us, and to restore health unto his people. Moreover, we are still under the enjoyment of our *Liberties*, both Civil and Spiritual: for such causes as these, the day mentioned was observed (by order of the Council) as a day of publick Thanksgiving throughout this Colony: And behold, when we began to sing and to praise the Lord whose mercy endureth for ever, he hath as it were set Ambushments against the Enemy, and they were smitten, yea they have since that been smiting and betraying one another.

There are two things here observable:

1. Whereas this very day of the Month (*viz. June 29.*) was kept as a day of publick *Humiliation* the last year, being the first *Fast* that was observed in this Colony on the account of the present *war*, God hath so ordered, as that the same day of the month was in the year after set apart to magnifie his Name on the account of mercies received, being the first publick day of Thanksgiving, which hath been attended throughout this Colony since the *war* began.

2. The Lord from Heaven smiled upon us at this time; for the day before this *Thanks-giving*, as also the day after, he gave us to hear of more of our *Captives* returned: particularly Mr. *Rowlandsons* Children are now brought in as answers of Prayer. It is not a small mercy, that the mother and children (only one childe was killed when the other were taken) should all of them be saved alive, and carried through the Jaws of so many deaths, and at last brought home in peace, that so they and all that ever shall hear of

it, might see and know, that the Lord Jehovah, is a God that heareth prayer. Also the night after this *Thanks-giving*, intelligence came to *Boston*, that a chief *Narraganset Sachim*, is now suing to the English for peace, and that an Indian was come in to the English near *Rehoboth*, who informed that *Philip* was not far off, and that he had but thirty men (besides Women and Children) with him; and promised to conduct the English to the place where *Philip* was lurking, and might probably be taken; Moreover, the Indian affirmed, that those Indians who are known by the name of *Maquawogs* (or *Mohawks*); i. e. Man eaters) had lately fallen upon *Philip*, and killed fifty of his men. And if the variance between *Philip* & the *Maquawogs* came to pass, as is commonly reported & apprehended, there was a marvellous finger of God in it. For we hear that *Philip* being this winter entertained in the *Mohawks* Country, Made it his design to breed a quarrel between the English & them; to effect which divers of our returned Cap tains do report that he resolved to kill some scattering *Mohawks*, & then to say that the English had done it: but one of those whom he thought to have killed, was only wounded, and got away to his Country men, giving them to understand, that not the English but *Philip* had killed the Men that were Murdered, so that instead of bringing the *Mohawks* upon the English, he brought them upon himself. Thus hath he conceived mischief and brought forth falshood, he made a pit and digged it, and is fallen into the ditch which he hath made, his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. The Heathen are sunk down into the pit that they made, in the net which they had hid, is their own foot taken; the Lord is known by the Judgment which he executeth, the wicked is snared in the work of his own hands. *Higgaion*. Selah.

June 30. This day Souldiers marched out of *Boston* towards the place, where *Philip* was supposed to be. But when they came thither, they found that he was newly gone. We hear that he is returned to *Mount-hope*, and that a considerable body of Indians are gathered to that place, where the war began, and where (it may be) way must be made towards an end of these troubles. Yet who knoweth how cruelly a dying Beast may bite before his expiration? Also *Plimouth* Companies being abroad under the conduct of Major *Bradford*, the Lord went forth with them, this day causing the enemy to fall before them. They were in danger of being cut off by a party of Indians who lay in Ambush for that end, but some of the *Cape-Indians*, who have been faithful to the English, discovered the *Stratagems* of the Adversary, whereby their intended mischief was happily prevented. Divers of them were killed and taken, without the loss of so much as one of ours. And whereas, three Messengers from *Squaw-Sachem*

Sakonnet, were gone to the Governour of *Plimouth*, offering to submit themselves, and engaging Fidelity to the English for the future, if they might but have a promise of life, and liberty, before the Messengers returned from their treaty, that *Squaw-Sachem* with about ninety persons, hearing that *Plimouth* Forces were approaching to them, came and tendered themselves to Major *Bradford*, wholly submitting to mercy, so that this day were killed, taken, and brought in no less then an hundred and ten Indians. And the providence of God herein is the more observable, in that the very day before this, the Lords People in *Plimouth* did unanimously consent to renew their Covenant with God, and one another, and a day of Humiliation was appointed for that end, that so a work so sacred and awful might be attended with the more solemnity: also in the week before these signal smiles from Heaven upon that Colony, most of the Churches there, had renewed their Covenant, viz. on the day of Humiliation which was last attended throughout that Jurisdiction. God then saith unto us, that if we will indeed hearken unto his voice, the haters of the Lord shall soon submit themselves.

July 8. Whereas the Council at *Boston* had lately emitted a Declaration, signifying, that such Indians as did within fourteen dayes come in to the English, might hope for mercy, divers of them did this day return from among the *Nipmucks*. Amongst others, *James* an Indian, who could not only reade, and write, but had learned the Art of Printing, notwithstanding his Apostasie, did venture himself upon the mercy and truth of the English Declaration which he had seen and read, promising for the future to venture his life against the common Enemy. He and the other now come in, affirm that very many of the Indians are dead since this war began; and that more have dyed by the hand of God, in respect of Diseases, Fluxes, and Feavers, which have been amongst them, then have been killed with the Sword.

July 2. This day *Connecticut* Forces being in the *Narraganset* Country met with a party of Indians, pursued them into a Swamp, killed and took an hundred and fourscore of them (amongst whom was the old *Squaw-Sachem* of *Narraganset*) without the loss of one English-man. Only an Indian or two that fought for the English, was killed in this engagement. The English would gladly have gone further, and have joyned with *Boston* and *Plimouth* Companies to pursue *Philip* at *Mount-hope*, but the *Connecticut* Indians would by no means be perswaded thereunto, until such time as they had returned home with the booty they had taken. And as they were on their march homeward, they took and slaughtered threescore more Indians. In the mean while the other Colonies are sending out souldiers towards *Mount-Hope*, where *Philip* with a multitude of Indians lately flocked thither is reported to be, designing speedily to fall upon the neighbouring Towns.

July.

July. 6. Five or six Indian *Sachems* did make peace with the English in the Eastern parts of this Colony. They have brought in with them three hundred men besides women and Children. One of the *Sachims* did earnestly desire, that the English would promise that no more *liquors* should be sold or given to the *Indians*, that so they might not be in a Capacity of making themselves drunk, having found by wofull experience, that that hath been a ruining evill to many of them. This week also about two hundred *Indians* more came & submitted themselves to mercy, in *Plimouth Colony*, being partly necessitated thereunto by the distresses which God in his holy providence hath brought them into, and partly encouraged by a promise from the Government there, that all such *Indians*; as would come in, and lay down their armes should have life and liberty granted to them, excepting only such as had been active in any of the murthers which have been committed. When these *Indians* were in the hands of the English, a certain *Squaw* amongst them, perceiving that it would be pleasing to the English, if the murderers were discovered, she presently told of one who had had a bloody hand in the murthers which were done in Mr. *Clarks* house March the twelfth, the Indian immediately confessed the Fact, only said that there was another who had as great an hand therein as he, which other Indian being examined, confessed, the thing also, and he revealed a third Indian Murderer, who upon Examination owned the thing, whereupon they were all three forthwith executed, thus did God bring upon them the innocent blood which they had shed. Also the *Indians* who had surrendered themselves, informed that a bloody Indian called *Tuckpoo* (who the last summer murdered a Man of *Boston* at *Namasket*) with about twenty *Indians* more, was at a place within 16 miles of *Plimouth*, and manifested willingness to go and fetch him in, whereupon eight English with fourteen *Indians*, marched out in the night, and seized upon them all, none of ours receiving any hurt at this time. Justice was speedily executed upon the Indian, who had been a Murderer; the other having their lives granted them.

July 7. A small party of our *Indians* having some English with them, took and killed seven of the Enemy in the Woods beyond *Dedham*, whereof one was a petty *Sachem*. The two *Indians* which were then taken Prisoners, say that many of their men who were sent to *Albany* for a supply of Powder, were set upon in the way by the *Mohawks*, and killed. It is certain, that about this time, some of those *Indians* who are in Hostility against the English (amongst whom the *Sachim* of *Springfield* *Indians*, was one) came to *Albany*, to buy Powder, and that they might effect their designe, they lyed and said, that now they had made peace with the English, and desired Powder only to go an hunting in the Woods: we hear, that the other *Indians* were

were very desirous to have slain them, but the Governour of *New-York* secured them, and gave notice to the Council at *Hartford*: since that we have Intelligence that many of our enemies, yea and such as have been notorious Murderers, are fled for refuge to those about *Albany*.

July 11. A Party of Indians (tis conjectured that there were about two hundred of them) assaulted *Taunton*. And in probability, that Town had at this time been brought under the same desolation other places have experienced, had not the Lord in his gracious providence so ordered, that a Captive *Negro*, the week before escaped from *Philip* and informed of his purpose speedily to destroy *Taunton*; whereupon Souldiers were forthwith sent thither, so that the enemy was in a little time repulsed, and fled, after they had fired two Houses: but not one English Life was lost in this Engagement. What loss the enemy sustained is as yet unknown to us. There was a special providence in that *Negroes* escape, for he having lived many years near to the *Indians*, understood their Language, and having heard them tell one another what their designs were, he acquainted the English therewith, and how *Philip* had ordered his men to lye in *Ambuscadoes* in such and such places, to cut off the English, who by meanes of this intelligence escaped that danger, which otherwise had attended them.

About this time we hear that there are three hundred *Mohawks*, who have armed themselves, as being desirous to be revenged upon those Indians who have done so much harm to *New-England* (if they receive no discouragement as to their designed Expedition) And that they purpose to color their heads and make them yellow, that so they may not upon their approach to any of our Plantations, be mistaken for other *Indians*.

There is another thing which though it doe not concern the Warr, yet hapning this week, it may not be amiss here to take notice of it. At *Saco*-*nesset* in *Plymouth* Colony, a female Child was born with two heads, perfectly distinct each from other, so that it had four eyes, and four ears, and two mouthes and tongues, &c.

July 22. Some of our Companies returned from *Mount-hope* to *Boston*; And albeit they have not attained that which was the main end proposed in their going forth, *sc.* the Apprehension of *Philip*, nevertheless God was in a gracious measure present with them; for they killed and took about an hundred and fifty *Indians* in this expedition, with the loss of but one *Englishman*. One night they lodged very near unto *Philip*, but he kept himself private and still in a *Swamp*, ours not imagining that he had been so near, as afterwards (by *Indian* Captives) they perceived he was: after this an *Indian* that was taken Prisoner engaged that if they would spare his life, he would forthwith bring them to *Philip*, but our Souldiers were not able to go

the nearest way towards him, yet in about two hours space, they came whither the Indian conducted them, and found that a great many Indians were newly fled, having for hast left their *Kettles* boyling over their fires, and their Belts, and Baskets of *Wampameag*, yea and their dead unburied. At that time did the English take and kill about seventy persons: since an Indian that came into *Rhode-Island*, informeth, that *Philip* is gone to a Swamp near *Dartmouth*: and that when our Forces were pursuing of him, he with a few hid himself in *Squanakunk* Swamp, till our Souldiers were past, and then with one Indian in a *Canoe* crost the river to *Pocasset*. It seems the body of the Indians belonging to him, went over on two Rafter, in which passage they lost several Guns, and wet much of their Ammunition. The reason why *Philip* fled to this place, was because if he went *Northward*, the *Mohawks* would be upon him, if *Southward* he was in danger of the *Monhegins*, and he durst not hide himself any longer about *Metapoisit*, because the Woods thereabouts were filled with Souldiers. This week also, Captain *Church* of *Plimouth*, with a small party consisting of about eighteen English, and two and twenty Indians, had four several engagements with the Enemy, and killed and took Captive seventy nine Indians, without the loss of so much as one of ours; it having been his manner, when he taketh any Indians by a promise of favour to them, in case they acquit themselves well, to set them an hunting after more of these Wolves, whereby the worst of them, sometimes do singular good service in finding out the rest of their bloody fellows. In one of these skirmishes, *Tiasq* *Philips* chief Captain ran away leaving his Gun behind him, and his *Squad*, who was taken. They came within two miles of the place where *Philip* hideth himself, and discerned at a distance about fifty Indians with Guns, thought to be *Philips* Hunters for Provision, and were desirous to have engaged with them, but being loaden with Captives and Plunder, they could not then attend it. Also a *Sachim* of *Pocasset* hath submitted himself with forty Indians more, to the Governour of *Plymouth*. So that there is of late such a strange turn of providence (especially in *Plimouth* Colony, since the Churches in that Colony (being thereunto provoked by the godly advice and Recommendation of the civil Authority in that Jurisdiction) did solemnly renew their Covenant with God and one another) as the like hath rarely been heard of in any age. Whereas formerly almost every week did conclude with sad tydings, now the Lord sends us good news weekly. Without doubt, there are in the World who have been praying for us, and God hath heard them. If our poor prayers may be a means to obtain mercy for them also, who have prayed for us, how shall we rejoyce, when we meet together before Jesus Christ at the last and great day?

July 25. Thirty and six English-men who went out of *Medfield* and *Dedham*.

ham, having nine of the *Praying Indians* with them, pursued and overtook a party of the Enemy, killed and took alive fifty of them, without the loss of any of ours. The nine Indians stored themselves with plunder when this exploit was done: For besides Kettles, there was about half a Bushel of *Wampameag*, which the Enemy lost, and twelve pound of Powder, which the Captives say they had received from *Albany*, but two dayes before. At this time, another of the *Narraganset Sachims* was killed, whose name was *Pomham*, and his Son was taken alive, and brought Prisoner to *Boston*. This *Pomham* after he was wounded so as that he could not stand upon his legs, and was thought to have been dead, made a shift (as the Souldiers were pursuing others) to crawl a little out of the way, but was found again, and when an *English-man* drew near to him, though he could not stand, he did (like a dying Beast) in rage and revenge, get hold on that Souldiers head, and had like to have killed him, had not another come in to his help, and rescued him out of the enraged dying hands of that bloody *Barbarian*, who had been a great promoter of the *Narraganset War*.

July 27. One of the *Nipmuck Sachims* (called *Sagamore John*) came to Boston, and submitted himself to the mercy of the *English*, bringing in about an hundred and fourscore Indians with him. And that so he might ingratiate himself with the *English*, he apprehended *Matoonas* and his Son, and brought them with him to *Boston*, which *Matoonas* was the beginner of the War in this Colony of *Massachusetts*; for it was he that committed the murders which were done at *Attendam*, July 14. 1675. Being thus taken and examined before the Council, he had little to plead for himself, and therefore was condemned to immediate death. *Sagamore John* was desirous that he and his men might be the Executioners; wherefore *Matoonas* was carried out into the Common at Boston, and there being tied to a Tree, the *Sachims* who had now submitted himself, with several of his men, shot him to death. Thus did the Lord (a year after) retaliate upon him the innocent blood which he had shed, as he had done so God hath required him: And inasmuch as *Matoonas* who began the War and Mischiefs which have followed thereon, in this Colony of *Massachusetts* is taken, and Justice glorified upon him, it seems to be a good Omen, that ere long *Philip* who began the War in the other Colony, shall likewise be delivered up unto Justice. In due time his foot shall slide, and the things which shall come upon him seem to make haste.

July 31. A small party of Souldiers, whose hearts God had touched, marched out of *Bridgewater*, in order to pursuing the Enemy. And (about 3 h p.m.) not far from *Tetignot River*, they unexpectedly to themselves, and undiscerned by the Enemy, came upon a company of Indians, amongst whom

Philip himself was, though his being there was not known to our men, until the engagement was over. They shot down ten Indians, they were well armed, and at first snapped their Guns at the English, but not one of them took fire, wherefore, the terrour of God fell upon the Indians, that fifteen of them threw down their Guns, and submitted themselves to the English, the rest fled; *Philip* himself escaped very narrowly with his life. He threw away his stock of Powder into the Bushes, that he might hasten his escape, albeit some of his men the next day found it again. Our Souldiers took above twenty pound of Bullets, and Lead, and seven Guns, five of which were loaden and primed: yea they took the chief of *Philips Treasure*, not being able to carry away all their Plunder that day, for they found much English goods which *Philip* had stolen. *Philip* made his escape with three men, one of which was killed. And although he himself got clear, yet his Uncle whose name was *Uncompoen*, being one of his chief Councillors was slain, and *Philips* own sister was taken Prisoner: not so much as one English-man received any hurt at this time. Thus did God own *Bridgewater*, after the People therein had subscribed with their hands, and solemnly renewed their holy Covenant with God, and one another, that they would reform those evils which were amongst them, and endeavour for the future, to walk more according to the will of God in Jesus Christ.

August 1. Captain *Church* with thirty English-men, and twenty Indians following *Philip* and those with him, by their track, took twenty and three Indians. The next morning they came upon *Philips* head quarters, killed and took about an hundred and thirty Indians, with the loss of but one English-man. In probability, many of the English-Souldiers had been cut off at this time, but that an Indian called *Matthias*, who fought for the English, when they were come very near the Enemy, called to them in their own Language with much vehemency, telling them they were all dead men if they did but fire a Gun, which did so amuse and amaze the Indians that they lost a great advantage against the English. *Philip* hardly escaped with his life this day also. He fled and left his *Peag* behind him, also his *Squaw* and his Son were taken Captives, and are now Prisoners in *Plimouth*. Thus hath God brought that grand Enemy into great misery before he quite destroy him. It must needs be bitter as death to him, to loose his Wife and only Son (for the Indians are marvellous fond and affectionate towards their Children) besides other Relations, and almost all his Subjects and Country too.

August 3. This day the Lord smiled upon this Land by signal favour, in another respect which concerns not the present War. For whereas in the month of *July*, there had been a sore Drought, which did greatly threaten the

the Indian Harvest, God opened the bottles of Heaven and caused it to rain all this night, and the day after, so as that the Indian corn is recovered to admiration, the English Harvest being already gathered in, and more plentiful than in some former years, inasmuch that this which was expected to be a year of Famine, is turned to be a year of plenty as to provision.

Whilst I am writing this, good information is brought to me, that in some parts of *Connecticut* Colony, the Drought was sorer then in this Colony, inasmuch as the Trees began to languish, and the Indians to despair of an harvest, wherefore *Uncas* (for although he be a friend to the English, yet he and all his men continue *Pagans* still) set his *Powaws* on work to see if they could by powawing (i.e. conjuring) procure rain, but all in vain, He therefore sent Westward to a noted *Powaw*, to try his skill, but neither could that Wizzard by all his hideous and diabolical howlings, obtain Showers. Whereupon he (i.e. *Uncas*) applyed himself to Mr. *Fitch* (the faithfull and able Teacher of the Church in *Norwich*) desiring that he would pray to God for rain. Mr. *Fitch* replied to him, that if he should do so, and God should hear him, as long as their *Powaws* were at work, they would ascribe the rain to them, and think that the Devill whome the Indians worship, and not God had sent that rain, and therefore he would not set himself to pray for it, untill they had done with their vanities and witcheries. *Uncas* and his son *Owemco* declared that they had left off *Powawing*, despairing to obtain what they desired. Mr. *Fitch* therefore called his Church together, and they set themselves by Fasting and Prayer, to ask of the Lord Rain in the time of the latter Rain, and behold! that very night, and the next day, He that saith to the small rain, and to the great rain of his Strength, be thou upon the earth, gave most Plentiful Showers, inasmuch as the Heathen were affected therewith, acknowledging that the God whom we serve is a great God, and there is none like unto him.

August 6. An Indian that deserted his Fellows, informed the inhabitants of *Taunton* that a party of Indians who might be easily surpris'd, were not very far off, and promised to conduct any that had a mind to apprehend those Indians, in the right way towards them, whereupon about twenty Souldiers marched out of *Taunton*, and they took all those Indians, being in number thirty and six, only the *Squam-Sachem* of *Pocasset*, who was next unto *Philip* in respect of the mischief that hath been done, and the blood that hath been shed in this Warr, escaped alone, but not long after some of *Taunton* finding an Indian Squaw in *Metapoiset* newly dead, cut off her head, and it hapned to be *Weetamoo*, i.e. *Squam-Sachem* her head. When it was set upon a pole in *Taunton*, the Indians who were prisoners there, knew it presently, and made a most horrid and diabolical Lamentation, crying out

it was their Queens head. Now here it is to be observed, that God himself by his own hand, brought this enemy to destruction. For in that place, where the last year, she furnished *Philip* with Canoes for his men, she herself could not meet with a Canoo, but venturing over the River upon a Raft, that brake under her, so that she was drowned, just before the English found her. Surely *Philips* turn will be next,

August. 10. Whereas *Poteock* a chief Counsellor to the old Squaw-Sachem of *Narraganset*, was by some of Road-Island brought into *Boston*, and found guilty of promoting the War against the English, he was this day shot to death in the Common at *Boston*. As he was going to his execution, some told him that now he must dy, he had as good speak the truth, and say how many Indians were killed at the Fort-Fight last winter. He replied, that the English did that day kill above seven hundred fighting men, and that three hundred who were wounded, dyed quickly after; and that as to old men, women and Children, they had lost no body could tell how many; and that there were above three thousand Indians in the Fort, when our Forces assaulted them, and made that notable slaughter amongst them.

August. 12. This is the memorable day wherein *Philip*, the perfidious and bloody Author of the War and wofull miseries that have thence ensued, was taken and slain. And God brought it to pass, chiefly by Indians themselves. For one of *Philip*s men (being disgusted at him, for killing an Indian who had propounded an expedient for peace with the English) ran away from him, and coming to Road-Island, informed that *Philip* was now returned again to *Mount-Hope*, and undertook to bring them to the Swamp where he hid himself. Divine Providence so disposed, as that Capt. *Church* of *Plymouth* was then in Road-Island, in order to recruiting his Souldiers, who had been wearied with a tedious march that week, But immediately upon this Intelligence, he set forth again, with a small company of English and Indians. It seemeth that night *Philip* (like the man, in the Host of *Midian*) dreamed that he was fallen into the hands of the English, and just as he was saying to those that were with him, that they must fly for their lives that day, lest the Indian that was gone from him should discover where he was, Our Souldiers came upon him, and surrounded the Swamp (where he with seven of his men absconded) Thereupon he betook himself to flight, but as he was coming out of the Swamp, an English-man and an Indian endeavoured to fire at him, the English-man missed of his aime, but the Indian shot him through the heart, so as that he fell down dead. The Indian who thus killed *Philip*, did formerly belong to Squaw-Sachim of *Pocasset*, being known by the name of *Alleyman*. In the beginning of the war, he came to the Governour of *Plymouth*, manifesting his desire to be at peace with the

English, and immediately withdrew to an Island, not having engaged against the English nor for them, before this time. Thus when *Philip* had made an end to deal treacherously, his own Subjects dealt treacherously with him. This Wo was brought upon him that spoyled when he was not spoyled. And in that very place where he first contrived and began his mischief, was he taken and destroyed, and there was he (like as *Agag* was lewed in pieces before the Lord) cut into four quarters, and is now hanged up as a monument of revenging Justice, his head being cut off and carried away to *Plymouth*, his Hands were brought to *Boston*. So let all thine Enemies perish, O Lord! When *Philip* was thus slain, five of his men were killed with him, one of which was his chief Captains son, being (as the Indians testify) that very Indian, who shot the first gun at the English, when the War began. So that we may hope that the War in those parts will dye with *Philip*.

A little before this, the Authority in that Colony had appointed the seventeenth of this instant to be observed as a day of *publick Thanksgiving* throughout that Jurisdiction, on the account of wonderful success against the Enemy, which the Lord hath blessed them with, ever since they renewed their Covenant with him; and that so they might have hearts raised and enlarged in ascribing praises to God, he delivered *Philip* into their hands a few dayes before their intended Thanksgiving. Thus did God break the head of that Leviathan, and gave it to be meat to the people inhabiting the wilderness, and brought it to the Town of *Plymouth* the very day of their solemn Festival: yet this also is to be added and considered, that the Lord (so great is the divine faithfulness) to prevent us from being lifted up with our successes, and that we might not become secure, so ordered as that not an English-man but an Indian (though under *Churches* influence) must have the honour of killing *Philip*. And the day before this, was attended with a doleful Tragedy in the Eastern parts of this Country, viz. at *Falmouth* in *Casco-bay*, where some of those treacherous and bloody Indians who had lately submitted themselves, and promised Fidelity to the English, killed and took Captive above thirty Souls. The chief Author of this mischief, was an Indian called *Simon*, who was once in the hands of the English, and then known to have been active in former Murders, having bragged and boasted of the mischief and murders done by him: we may fear, that God, who so awfully threatned *Ahab*, when he had let go out of his hand a Blasphemous, Murderous Heathen, whom the Lord had devoted to destruction, was not well pleased with the English for concluding this, and other bloody Murders, in the late Eastern peace. What the issue of this new flame thus breaking forth, shall be, or how far it shall proceed, is with him whose wisdom is infinite; and who doth all things well: inasmuch as it is too evident that a

French Coal hath kindled this unbappy fire (blood and fire being the Elements which they delight to swim in) it is not like to be extinguished in one day. But we must leave it to God and time, fully to discover what hath been; and what shall be.

Thus have we a brief, plain, and true Story of the *War* with the Indians in *New-England*, how it began, and how it hath made its progress, and what present hopes there are of a comfortable closure and conclusion of this trouble, which hath been continued for a whole year and more. Designing only a *Breviary of the History of this war*; I have not enlarged upon the circumstances of things, but shall leave that to others, who have advantages and leasure to go on with such an undertaking.

*Magna dabit, qui magna potest, mihi parva potenti,
Parvaq; poscenti, parva dedisse sat est,*

There is one thing admirable to consider; I mean the providence of God in keeping one of these three *United Colonies*, in a manner untouched all this while: For *Connecticut Colony* hath not been assaulted by this Enemy, only a few houses in one deserted Plantation were burnt; and it is possible that one Indian alone might do that. Whether God intends another tryal for them, or for what reason he hath hitherto spared them, no one may as yet determine. Christ said unto *Peter*, *what I do thou knowest not now, but thou shalt know hereafter*: even so, although we do not at present fully perceive the meaning of this providence, yet hereafter it will be manifest. And albeit the same sins and provocations have been found with them that are to be charged upon others; nevertheless, it must needs be acknowledged (for why should not that which is praise-worthy in Brethren be owned, that so God may have the glory of his grace towards and in his Servants?) they have in the management of this affair, acquitted themselves like men, and like Christians. It was prudently done of them, not to make the *Indians* who lived amongst them their Enemies, and the Lord hath made them to be as a Wall to them, and also made use of them to do great service against the common Enemies of the *English*. The Churches there have also given proof of their charity and Christianity, by a liberal Contribution towards the necessity of the Saints impoverished by this *War* in the other two Colonies, having collected and transported above a thousand Bushels of Corn, for the relief and comfort of those that have lost all through the Calamity of War; God will remember and reward that pleasant fruit. Nor have some of the Churches in this Colony (especially in *Boston*, which the

Grace of Christ hath alwayes made exemplary in works of that nature, been unwilling to consider their poor Brethren according to their Ability.

To Conclude this History, it is evident by the things which have been expressed, that our deliverance is not as yet perfected; for the *Nipmuck* Indians are not yet wholly subdued: Moreover, it will be a difficult thing, either to subdue, or to come at the *River Indians*, who have many of them withdrawn themselves, and are gone far westward, and whilst they and others that have been in hostility against us, remain unconquered, we cannot enjoy such perfect peace as in the years which are past. And there seems to be a dark Cloud rising from the East, in respect of Indians in those parts, yea a Cloud which streameth forth blood. But that which is the saddest thought of all, is that of late some unhappy scandals have been, which are enough to stop the current of mercy, which hath been flowing in upon us, and to provoke the Lord to let loose more Enemies upon us, so as that the second error shall be worse then the first. Only God doth deliver for his own Names sake: the Lord will not forsake his people for his great Names sake, because it hath pleased the Lord to make us his people. And we have reason to conclude that *Salvation is begun*, and in a gracious measure carried on towards us. For since last *March* there are two or 3000. *Indians* who have been either killed, or taken, or submitted themselves to the English. And those *Indians* which have been taken Captive, (& others also, inform that the *Narragansets* are in a manner ruined, there being (as they say) not above an hundred men left of them, who the last year were the greatest body of Indians in *New-England*, and the most formidable Enemy which hath appeared against us. But God hath consumed them by the Sword, & by Famine and by Sickness, it being no unusual thing for those that traverse the woods to find dead Indians up and down, whom either Famine, or sickness, hath caused to dy, and there hath been none to bury them. And *Philip* who was the *Sheba*, that began & headed the Rebellion, his head is thrown over the wall, therefore have we good reason to hope that this *Day of Trouble* is near to an end, if our sins doe not undoe all that hath been wrought for us. And indeed there is one sad consideration, which may cause humble tremblings to think of it, namely in that the *Reformation* which God expects from us is not so hearty and so perfect as ought to be. Divines observe, that whereas upon *Samuels Exhortations*, the people did make but imperfect work of it, as to the *Reformation* of provoking evils, therefore God did only begin their deliverance by *Samuel*, but left scattered *Philistines* unsubdued, who afterwards made head and proved a sore scourge to the Children of Israel, untill *Dauids* time, in whose Reign there was a full Reformation, and then did the Lord give unto his people full deliverance. Nevertheless

will attend those that shall magnifie themselves against the people of the Lord of Hosts. It hath been observed by many, that never any (whether Indians or others) did set themselves to do hurt to *New-England*, but they have come to lamentable ends at last. *New-England* hath been a burthenstone, all that have burthened themselves with it, have been cut in pieces. The experience of the present day, doth greatly confirm that observation, and give us ground to hope, that as for remaining enemies, they shall fare as others that have gone before them, have done. Yet this further must needs be acknowledged, that as to *Victories* obtained, we have no cause to glory in any thing that we have done, but rather to be ashamed and confounded for our own wayes. The Lord hath thus far been our Saviour for his Names sake, that it might not be profaned among the Heathen whither he hath brought us. And God hath let us see that he could easily have destroyed us, by such a contemptible enemy as the Indians have been in our eyes; yea he hath convinced us that we our selves could not subdue them. They have advantages that we have not, knowing where to find us, but we know not where to find them, who nevertheless are alwayes at home, and have in a manner nothing but their lives and souls (which they think not of) to loose; every Swamp is a Castle to them, and they can live comfortably on that which would starve English-men. So that *we have no cause to glory*, for it is God which hath thus saved us, and not we our selves. If we consider the time when the enemy hath fallen, we must needs own that the Lord hath done it. For we expected (and could in reason expect no other) that when the Summer was come on, and the bushes and leaves of trees come forth, the enemy would do ten times more mischief then in the winter season; whenas since that, the Lord hath appeared against them, that they have done but little hurt comparatively. Had there not been, *Θεὸς ἁγίου* a divine hand beyond all expectation manifested, we had been in a state most miserable this day. Also if we keep in mind the means and way whereby our deliverance hath thus been accomplished, we must needs own the Lord in all. For it hath not been brought to pass by our numbers, or skill, or valour, *we have not got the Land in possession by our own Sword, neither did our own arms save us*. But God hath wasted the Heathen, by sending the destroying Angell amongst them, since this War began; and (which should alwayes be an humbling consideration unto us) much hath been done towards the subduing of the enemy, by the Indians who have fought for us, sometimes more then by the English. And no doubt but that a great reason why many of them have, of late been desirous to submit themselves to the English, hath been, because they were afraid of the *Mohawks* who have a long time been a Terror to the other Indians. I have received it from one

who

who was returned out of Captivity this Summer, that the Indians where he was, would not suffer any fires to be made in the night, for fear lest the *Mohawks* should thereby discern where they were, and cut them off.

Now, as the Lord, who doth redeem Israel out of all his troubles, hath graciously and gloriously begun our Salvation, so let him perfect it, in such a way, as that no honour at all may come unto us, but that great glory may be to his own blessed Name for ever. Let him bring health and cure unto this *Jerusalem*, and reveal the abundance of peace and truth: And it shall be unto him a Name of joy, a Praise and an honour before all the Nations of the earth, which shall hear all the good that he will doe unto us, and they shall fear and tremble for all the goodness, and for all the prosperity that he will procure. If wee hearken to his voice in these his solemn Dispensations, it surely shall be so. *Not unto us O Lord; not unto us, but unto thy Name give Glory for thy mercy and for thy Truths sake. Amen!*

1 ———— 1621

who was returned and not having any more, that the Indians who were
would not let him be made in the night, for that the
the night should be kept where they were and not them.

But, as the Lord, who had before him all the world, had
gracefully and gloriously begun our salvation, he had also
a way, as that no man should be able to come to him, but by
be to his own death. For he said, Forasmuch as I have loved
the world, and I have given it all, that I should be crucified
unto him, a name of grace, a price and an honour. For he said, The
the world, which I have loved, shall be crucified to him, and they
shall be crucified to him, and I shall be crucified to him, and he
will be crucified to him. It was spoken to his words, that he
is truly still be. For he said, I have loved the world, and I
have given it all, that I should be crucified to him, and they
shall be crucified to him, and I shall be crucified to him, and he
will be crucified to him.

POSTSCRIPT

SINCE I wrote the preceding Narrative, I hear that there are who make a scruple of using the word *Army*, when applied to such inconsiderable *Forces*, as those which have been raised and sent forth by us, in the late War. I pretend not to any skill or accuracy of speaking as to modern platforms of *Military Discipline*; but sure I am that of old, a few *Cohorts* being under the command of a chief Captain, though in all there were not above four or five hundred souldiers, this was called *sestima* an *Army*, Acts. 23.27. Yea those three hundred Souldiers who were under *Gideon* as their *General*, are styled an *Army*, Judg. 8. 6. The Hebrew word there used cometh from *צב* which signifies *turmas* *congregari ad militandum*, when Troopes are assembled together, this did the Hebrews call an *Host* or an *Army*. There are small *Armies* as well as great ones, 2 Cron. 24.24. *חיל* which is the word used in that place signifies, *Forces*: that Term have I commonly chosen, though the other being of most frequent use, and aptly enough expressing what is meant by it, I have not wholly declined it. For amongst us

----- *Sic voles usus*

Quem penes Arbitrium est et jus et Norma loquendi.

And Reason saith, that those *Forces* may pass for *Armies* in one part of the world, that will not do so in another. But my design in this *Postscript* is not to Criticize or Apologize about the use of a Term. There is another matter of greater importance, sc. *That which doth concern the Grounds of this Warr, and the justness of it on our part*: concerning which I shall here adde a few words. It is known to every one, that the *Warr* began not amongst us in *Mattachusetts* Colony; nor do the Indians (so far as I am informed) pretend that we have done them wrong. And therefore the cause on our part is most clear, and unquestionable: For if we should have suffered our Confederates, and those that were ready to be slain, to be drawn to death, & not have endeavoured to deliver them, when they sent unto us for that end, the Lord would have been displeased; nor should we have acted like the Children of Abraham, Gen. 14.14. Yea, all the world would justly have condemned us. And as for our Brethren in that Colony, where these tumults first hapned,

It is evident that the Indians did most unrighteously begin a Quarrel, and take up the Sword against them.

I said at the beginning, I would not enlarge upon that Argument, which concerns the *Grounds of the Warr*; neither will I, because that would make the *History* too voluminous, contrary to my design. Nevertheless, inasmuch as some are dissatisfied thereabouts, so as to receive impressions and prejudices in their minds, concerning our Brethren in *Plymouth Colony* (as it is natural for men in trouble to lay blame upon every body but themselves) supposing that they have without just cause, engaged themselves and all these united Colonies in an unhappy *War*. Yea and that the *Indians* were provoked to do what they did, whenas (whatever may be said of some private persons, of whose injurious dealings no complaint was made & proved) it seems very manifest to impartial Judges, that the *Government* in that Colony is innocent as to any wrongs that have been done to the Heathen, by those where the *Warr* began. And therefore for their vindication, and for the satisfaction of those amongst our selves, (or else where) who are cordially desirous to have things cleared, respecting the *Grounds of the Warr*, I shall here subjoyn a Letter, which I received from *Generall Winslow* (whose integrity, and peculiar capacity, (as being *Governour* of *Plymouth Colony*) to give information in this affair is well known) together with a *Narrative of the beginning of these Troubles* as it was presented to the *Commissioners* of the united Colonies, in September last, for the satisfaction of confederate Brethren.

Reverend Sir,

THe many Testimonies you have given, not only of your good respects to my unworthy self personally, but also to this whole Colony, manifested in your endeavours to vindicate us from undeserved aspersions, that some ignorant or worse then uncharitable persons would lay upon us, respecting the *Grounds of these troubles*, calls for a greater *Re-tribution* then a bare acknowledgment. But Sir, my present design is only to give you further trouble, by enabling you to say something more particularly on our behalfe; to that end I have sent you the enclosed Paper which is an exact *Narrative* given in by Mr. *Hinkly* and my self, to the first Sessions of the *Commissioners* of the *Confederate Colonies*, September last; from which the *Commissioners* and the *Council* of your Colony, and afterwards your *General Court*, took full satisfaction, as you see by their subsequent acts and actions. Yet much more we can truly say in our *Vindication*, (viz) that we have endeavoured to carry it justly and faithfully towards them at all times, and friendly beyond their deserts. I think I can clearly say, that befor these present troubles broke out, the *English* did not possess

POSTSCRIPT.

3

'foot of Land in this Colony, but what was fairly obtained by honest purchase of
'the Indian Proprietors: Nay, because some of our people are of a covetous
'disposition, and the Indians are in their Streits easily prevailed with to part
'with their Lands, we first made a Law that none should purchase or receive of
'gift any Land of the Indians, without the knowledge and allowance of our Court,
'and penalty of a fine, five pound per Acre, for all that should be so bought
'or obtained. And lest yet they should be streightned, we ordered that
Mount-Hope, Pocasset & several other Necks of the best Land in the Colony,
(because most suitable and convenient for them) should never be bought out
of their hands, or else they would have sold them long since. And our neigh-
bours at *Rehoboth and Swanzy*; although they bought their Lands fairly of
'this *Philip*, and his Father and Brother, yet because of their vicinity, that
'they might not trespass upon the *Indians*, did at their own cost set up a ve-
'ry substantial fence quite cross that great Neck between the English and the
'Indians, and payed due damage if at any time any unruly horse or other beasts
'broke in and trespassed. And for diverse years last past (that all occasion of
'offence in that respect might be prevented) the English agreed with *Philip*
'and his, for a certain Sum yearly to maintain the said Fence, and secure
'themselves. And if at any time they have brought complaints before us, they
'have had justice impartial and speedily, so that our own people have frequent-
'ly complained, that we erred on the other hand in shewing them overmuch favour.
'Much more I might mention, but I would not burden your patience; yet we
'must own that God is just and hath punished us far less then our iniquities
'have deserved; yea just in using as a Rod, whose enlightning and Conver-
'sion we have not endeavoured as we might & should have done, but on
'the contrary have taught them new sins that they knew not. The Lord
'Humble us and Reform us, that he may also save and deliver us, as in his own
'time I trust he will. Sir, I have nothing of Intelligence worthy your
'knowledge. The Colds are very general amongst us and some very afflict-
'ive. The Lord rebuke the mortal Distemper that prevails so much in your
'Town, and sanctifie all his Visitations to us.

'Thus craving the benefit of your Prayers, in this day of Gods Visi-
ation, I rest

Your obliged friend to serve you,

Marshfield. May. 1.

1676.

Jos. Winslow.

A. brief Narrative of the beginning and progress of the present Troubles between us and the Indians, taking rise in the Colony of *New-Plimouth* June 1675. Given by the Commissioners of that Colony, for the satisfaction of their Confederate Brethren, and others.

Not to look back further then the Troubles that were between the Colony of *New-Plimouth*, and *Philip*, Sachem of *Mount-Hope*, in the Year 1671. It may be remembred, that the settlement and issue of that controversie was obtained and made (principally) by the mediation and interposed advice, and counsel of the other two confederate Colonies, who upon a careful enquiry and search into the grounds of that trouble, found that the said *Sachems* Pretences of wrongs and injuries from that Colony were groundless and false, and that he (although first in Arms) was the peccant offending party, and that *Plimouth* had just cause to take up Arms against him: and it was then agreed that he should pay that Colony a certain summe of Money, in part of their Damage and Charge by him occasioned, and he then not only renewed his ancient Covenant, of Friendship with them, but made himself and his People absolute Subjects to our Sovereign Lord King *Charles* the II. and to that his Colony of *New-Plimouth*, since which time, we know not that the English of that, or any other of the Colonies have been injurious to him or his, that might justly provoke them to take up Arms against us: But sometime last winter, the Governour of *Plimouth* was informed, by *Sausaman* a faithful Indian, that the said *Philip* was undoubtedly endeavouring to raise new troubles, and to engage all the *Sachems* round about in War against us. Some of the English also that lived near the said *Sachem*, communicated their fears and jealousies concurrent with what the Indian had informed: About a week after *John Sausaman* had given his Information, he was barbarously Murdered by some Indians, for his faithfulness (as we have cause to believe) to the Interest of God, and of the English. Sometime after *Sausamans* death, *Philip* having heard that the Governour of *Plimouth* had received some information against him, and purposed to send to him to appear at the next Court, that they might enquire into those Reports, came down of his own accord to *Plimouth*, a little before the Court, in the beginning of *March* last, at which time the Councill of that Colony, upon a large debate with him, had great reason to believe that the information against him might be in substance true: But not having proof thereof, and hoping that very discovery of it so far would cause him to desist, they dismiss him friendly, giving him only to understand, that if they heard further concerning that matter, they might see reason to demand his Arms to be delivered up for their security,

(which

(which was according to former agreement between him and them) and he engaged on their demand they should be surrendred to them or their order. At that Court we had many Indians in Examination concerning the Murder of *John Sansaman*, but had not then testimony in the case, but not long after an Indian appearing to testifie, we apprehended three by him charged, to be the Murderers, and secured them, to a tryal at our next Court holden in *June*, at which time, and a little before the Court, *Philip* began to keep his men in arms about him, and to gather Strangers to him, and to march about in Arms towards the upper end of the Neck in which he lived, and near to the English houses, who began thereby to be something disquieted, but took as yet no further notice, but only to set a Military Watch, in the next Towns of *Swanzy* and *Rhoboth*. Some hints we had that *Indians* were in Arms, whilst our Court was sitting, but we hoped it might arise from a guilty fear in *Philip*, that we would send for him, and bring him to tryal with the other Murderers; and that if he saw the Court broke up, and he not sent for, the cloud might blow over. And indeed our Innocence made us very secure, and confident it would not have broke into a War. But no sooner was our Court dissolyed, but we had intelligence from Lieut. *John Brown* of *Swanzy* that *Philip* and his men continued constantly in Arms, many strange Indians from several places flocked in to him, that they sent away their Wives to *Narraganset*, and were giving our People frequent Alarums by Drums, and Guns in the night, and had guarded the passages towards *Plimouth*, and that their young Indians were earnest for a War. On the seventh of *June*, Mr. *Benjamin Church* being on *Rhode Island*, *Weetamoe* (the *Squaw-Sachim* of *Pocasset*) and some of her chief men told him, that *Philip* intended a War speedily with the English; some of them saying, that they would help him, and that he had already given them leave to kill English mens Cattle, and rob their Houses. About the 14. and 15th. of *June*, Mr. *James Brown* went twice to *Philip* to perswade him to be quiet, but at both times found his Men in Arms, and *Philip* very high and not perswadable to peace. On the 14th of *June*, our Council writ an amicable, friendly Letter to him, shewing our dislike of his practises, and advising him to dismiss his strange *Indians*, and command his own men to fall quietly to their business, that our people might also be quiet, and not to suffer himself to be abused by reports concerning us, who intended no hurt towards him; but Mr. *Brown* could not obtain any Answer from him. On the 17th of *June*, Mr. *Pain* of *Rhoboth*, and several English going unarmed to *Mount-hope* to seek their Horses, at *Philips* request; the *Indians* came and presented their Guns at them, and carried it very insolently, though no way provoked by them. On the 18. or 19th of *June*,

'*Job Winslow's* House, was broke open at *Swanzy*, and rifled by *Philips* men.
 'June 20. being Sabbath day, the People of *Swanzy* were Alarmed by the *In-*
 'dians, two of our Inhabitants turned out of their Houses, and their Houses
 'rifled, and the Indians were marching up (as they judged) to assault the
 'Town, and therefore intreated speedy help from us. We thereupon, the
 '21st of June, sent up some to relieve that Town, and dispatched more with
 'speed, On wednesday 23^d. of June twelve more of their Houses at
 'Swanzy were rifled. On the 24th *Layton* was slain at the Fall River near
 'Pocasset. On the 25th of June, divers of our people at *Swanzy* were slain,
 'and many Houses burned: until which time, and for several dayes after,
 'though we had a considerable force there, both of our own, and of the
 'Massachusetts (to our grief and shame) they took no revenge on the Ene-
 'my. Thus slow were we and unwilling to engage our selves and Neigh-
 'bours in a War, having many insolencies, almost intollerable, from them, at
 'whose hands we had deserved better;

Josiah Winslow.

Thomas Hinckley.

At a Meeting of the Commissioners of the United Colonies held at *Boston*
September 9th. 1675.

WE having received from the Commissioners of *Plimouth*, a Narra-
 'tive, shewing the rise and several steps of that Colony, as to the
 'present war with the *Indians*, which had its beginning there, and its pro-
 'gress into the *Massachusetts*, by their insolencies, and outrages, Murthering
 'many persons, and burning their Houses in sundry Plantations in both Co-
 'lonies. And having duely considered the same; do Declare, That the said
 'war doth appear to be both just and necessary, and its first rise only a
 'Defensive War. And therefore we do agree and conclude, that it ought
 'now to be joynly prosecuted by all the United Colonies; and the charges
 'thereof to be born and paid as is agreed in the Articles of Confederation.

John Winthrop.

James Richards.

Thomas Danforth.

William Stoughton.

Josiah Winslow.

Thomas Hinckley.

POSTSCRIPT.

The above expressed Letter and Narrative will (I hope) tend to remove Prejudices out of the spirits of dissatisfied persons, touching the grounds of the present *Warr*. Some have thought that if *Philip* (the Ring-leader of all the mischief & misery which hath hapned by this *War*) his solemn ingagement to the English, above four years before these Troubles began, were published, it would farther clear the justice of the Warr on our part, and the more, in that he doth desire, that that Covenant might testifie against him to the world, if ever he should prove unfaithfull therein. I shall therefore here subjoyne what was by him together with his Council, subscribed, (in the presence of sundry appertaining to this Jurisdiction) and doth still remain with their Names set to it, in the publick Records of the Colonies.

It is that which followeth.

Taunton, Apr. 10.th. 1671

VV Hereas my Father, my Brother and my self have formerly submitted our selves and our people unto the Kings Majesty of England, and to this Colony of New-Plymouth, by solemn Covenant under our Hand, but I having of late through my indiscretion, and the naughtiness of my heart violated and broken this my Covenant with my freinds by taking up Armes, with evill intent against them, and that groundlesly, I being now deeply sensible of my unfaithfulness and folly, do desire at this time solemnly to renew my Covenant with my ancient Friends, and my Fathers friends above mentioned, and doe desire this may testifie to the world against me, if ever I shall again fail in my faithfullness towards them (that I have now and at all times found so kind to me) or any other of the English Colonies, and as a reall Pledge of my true Intentions, for the future to be faithfull and friendly, I doe freely ingage to resign up unto the Government of New-Plymouth, all my English Armes to be kept by them for their security, so long as they shall see reason. For true performance of the Premises I have hereunto set my hand together with the rest of my Council.

In the Presence of
William Davis.
William Hudson.
Thomas Brattle.

The Mark of P. Philip
chief Sachem of Pocanoket.
The Mark of V. Tavofer.
The Mark of M Capt. Wispoke
The Mark of T. Voonkaponchund
The Mark of S Nimrod.

By all these things it is evident, that we may truly say of *Phillip*, and the *Indians*, who have sought to dispossess us, of the Land, which the Lord our God hath given to us, as sometimes *Jephthah*, and the Children of *Israel*, said to the King of *Ammon*, *I have not sinned against thee, but thou dost me wrong to war against me; the Lord the Judge, be Judge this day between the Children of Israel, and the Children of Ammon.* And as *Iehoshaphat* said, when the Heathen in those dayes, combined to destroy the Lords People; And now behold the Children of *Ammon*, and *Moab* and *Mount Seir*, whom thou wouldest not let *Israel* invade when they came out of the Land of *Egypt*, but they turned from them, and destroyed them not; behold how they reward us, to come to cast us out of thy Possession, which thou hast given us to inherit, O our God wilt thou not judge them? Even so, when *Philip* was in the hands of the *English* in former years, &c. disarmed by them, they could easily but would not destroy him and his men. The Governours of that Colony have been as careful to prevent injuries to him as unto any others; yea, they kept his Land not from him but for him, who otherwise would have sold himself out of all; and the Gospel was freely offered to him, and to his Subjects, but they despised it: And now behold how they reward us I will not our God Judge them? yea he hath and will do so.

F I N I S.

FERRATA.

P. 8. l. 3. r. ~~the~~ p. 13. l. 22. r. principal. p. 18. l. 2. r. Committee. p. 27 l. 3. dele of. In p. 29. That passage relating to the Thunder and Rain, hapning on May 8. hath respect to *Bridgewater*, whenas it is by an oversight inserted as though it referred to what was done at *Taunton*.

9
AN EARNEST
EXHORTATION

To the Inhabitants of
New-England,

*To hearken to the voice of God
in his late and present*

DISPENSATIONS

As ever they desire to escape another Judgement, seven times
greater then any thing which as yet hath been.

By INCREASE MATHER; Teacher of a Church
in Boston in New-England.

Lev. 26. 23, 24. *And if you will not be Reformed by these things, but
will walk contrary unto me, then will I walk contrary unto you, I
will punish you, yet seven times for your sins.*

Jer. 13. 17. *But if you will not hear it, my soul shall weep in secret
places.*

1 Cor. 10. 11. *Now all these things hapned unto them for ensamples,
and they are written for our Admonition, upon whom the ends of
the world are come.*

B O S T O N

Printed by John Foster: And are to be Sold over against
the Dove. 1 6 7 6.

КОПИТЯОНЕ

New-England

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11
TO THE READER.

THis following Exhortation was written two or three months agoe, since which time the Lord hath given us to see a wonderfull Turn of Providence, in a way of signal mercy towards his poor New-England-People. Nevertheless I have for weighty Reasons, been willing to let it pass, as it is, the main design of it being to quicken sedulous endeavours towards the Reformation of provoking Evills, and there is still cause for urgency in that matter. God forbid that we should act as if we were delivered to do abominations, for then it is certain that the continuance of this affliction would have been a far greater mercy, then deliverance out of it. And I will freely confess, that I am not altogether without fears, that there is yet another Storm hastening upon this Land, if Repentance avert it not. For as yet men are not convinced of that which I believe is the Lords special Controverisie with this Land. Though some doe, yet the generality of the people do not see and own those iniquities, which the righteous God hath been contending for. Nor is there to this day so much done respecting a General Reformation of evils amongst us, as the Lord expects. Nay, there have been such trespasses committed, in the time of our distress, as I am perswaded God will yet visit for. It hath often been so, that if much sin hath been committed, eminent deliverances have been attended with sad after-claps. When the children of Israel were saved from the Midianites, the Inhabitants of Succoth and Penueel did perish after that. And in Jephthahs dayes, he had no sooner subdued the common enemy, but intestine troubles arose, so that there fell of the Ephraimites at that time forty and two thousand. Let us not then be high-minded but fear: especially considering that of late time, the Lord in his providence hath been giving us very solemn warnings, The deaths of so many righteous and useful ones, both of the first generation, and also a great number of precious ones of the second generation, as have bin taken away this year by Gods own hand, seems to be portentous of more evil to come. And the sudden awfull deaths of some, whom the Lord hath overthrown, as God overthrew Sodom and Gomorrah, look like ominous warnings. And that Ep demical Disease that prevailed this Spring, is a very solemn voice from Heaven unto us. We have heard also how terrible the Lord hath been in his doings towards our Country-men and Brethren in other parts of the world. Not to speak of the present state of bleeding Virginia, what an awfull providence was that which hapned in Barbados in August last, when a Plantation there, was visited with thunder, and with great noise, and with a storm and tempest, and flame of devouring fire, so that in a few hours a considerable town

was brought into ruinous heaps, The Lord give unto that Island Grace, duly to consider of it, and to sin no more lest a worse thing come unto them. And how awfull was the hand of God in September last, when a fire brake forth in a famous town in the heart of England (North-Hampton by name) and in about the space of eight hours, consumed the whole Town, that very few houses were left standing, and the Inhabitants many of them, saved nothing but the cloathes on their backs. Now if we that hear of these things, fear God and receive instruction, our dwellings shall not be cut off, but if we be secure and unaffected with the divine Dispensations, how can we think that the worst is past? The Lord can easily punish us by the same Instruments again, if we go on to provoke him. Yea if the power and good providence of God prevent it not, it will be so. Many of those Heathen that have of late submitted themselves, are treacherous and bloudy. And the Indians that have been helpfull in this War, will be apt to grow insolent upon conceiting, that we could not have subdued our enemies if it had not been for them; and it will be a great mercy if rude ungoverned English do not ere long scandalize and exasperate them. Or if none of these things should be, God hath a thousand wayes to punish us, which we cannot think of. Why then should carnal security grow upon us? When some said unto the holy Prophet, Watchman what of the night? Watchman what of the night? He replied, The morning cometh and also night. Even so, albeit at present, a comfortable Morning is dawned upon us, it concerns us to improve it well, otherwise we shall have cause to think on the other words also the night. Only it must be remembred that things of this nature, (all promises and threatnings respecting temporal mercies or judgments are so) are to be understood conditionally, according to that which the Lord expresseth, Jer 18 7, 8, 9, 10. At what instant I shall speak concerning a nation, and concerning a Kingdom to pluck up, to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evill, I will repent of the evill that I thought to doe unto them. And at what instant I shall speak concerning a nation and concerning a Kingdom to build and to plant it: if it do evill in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. We had need then to pray earnestly, that past and present dispensations may be sanctified to us. If we be indeed bettered thereby, we are like to see happy dayes again in New-England, but if otherwise, New-England hath not yet seen its worst dayes. Now the Lord Jesus help us to consider it. O that there were such an heart in us, that we would fear him & keep all his Commandments, alwayes, that it may be well with us and with our children for ever, which is the pray'r of him who accounts himself happy, if he may do any faithfull Service, for God and for his People.

Bisson N E.

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1676.

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EXHORTATION

To the inhabitants of

NEVV-ENGLAND.

GOD who sometimes said unto *Jerusalem*, be instructed lest my Soul depart from thee, and thou become desolate, a Land not inhabited, doth by his solemn Judgements in like manner call from Heaven upon *New-England*, saying, be thou instructed, lest I depart from thee, and thou become desolate without an *English* Inhabitant. Wherefore we are to be exhorted (and Oh that we might be perswaded) since we have been brought into such a bleeding state, *to make a right improvement of this dreadful Dispensation.* O let not the Lord complain of *New-England*, as sometimes of *Israel*, *My People know not the Judgement of the Lord.* But to speak a little more fully and plainly :

1. *Let us be awely and deeply afflicted with the awful hand of the most High.*

Our Friends in other parts of the World, that wish us well, are greatly affected with our miseries. It was said of old, concerning *Egypt* and *Tyre*, at the report concerning *Egypt*, and at the report of *Tyre*, they shall be sorely payned, even so the report of Gods dealing thus with his *New-England-People*: the report of poor *New-England's* Calamity, ha h caused those that are in Lands afar off to be amazed and troubled; and shall not we our selves be affected with our own doleful state? Are shall it be said of thee? O *New-England*, shall it be said of thee, the Lord hath poured on thee the fury of his Anger, and the strength of Battel, and he hath set thee on fire round

round about, yet thou knewest not, and it burned thee, yet thou laydest it not to heart. A Sword, a Sword is sharpened, and also fourbished, it is sharpened to make a sore slaughter, it is fourbished that it may glitter, *Should we then make mirth?* Dismal things we see are come upon us, It is mentioned in the Scripture as a sad thing, *Ephraim shall bring forth children for the Murderer.* And again the Lord threatneth his people saying, *thou shalt beget sons and daughters but shalt not enjoy them, for they shall go into captivity.* And in another place the Lord saith, *your young men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come into your nostrills.* Also God hath denounced it as an heavy Judgment which should come to punish that sin of mens unfaithfulness in respect of promises & engagements one to another (which hath been very much the sin of many in N. E.) *I will give them into the hand of their enemies, and into the hand of them that seek their life, and their dead bodies shall be for meat to the fowles of heaven, and to the beasts of the earth.* Now all these things have been verified upon us. Is it nothing that so many have been cut off by a bloody and barbarous Sword? Is it nothing that Widdows and Fatherless have been multiplied among us? that in a small Plantation we have heard of eight widows, and six and twenty fatherless children in one day? And in another of the Villages of our Judah, of seven Widows and about thirty fatherless children, all at once: How can we speak of such things without bleeding Lamentation! Shall not such solemn strokes at last awaken us? The Inhabitants of the world would not have believed that the enemy should have prevailed so far, and done such things in *New-England*; that so many Plantations should have been brought to utter desolation! That so many Candlesticks should be removed out of their places! How are we spoiled? we are greatly confounded because our dwelling places have cast us out. Alas that *New-England* should be brought so low in so short a time (for she is come down wonderfully) and that by such vile enemies, by the Heathen, yea the worst of the Heathen: that should be an affecting humbling Consideration to us; that our heavenly Father should be provoked to set vile *Indians* upon the backs of his Children to scourge them so severely, because of the provoking of his sons and his daughters, the Lord hath moved us to anger with a foolish Nation, and moved us to jealousy with those which are not a people. As the Lord begins to deliver us, we are apt to forget the fears and torrows which have been upon us, but that is the ready way to greater Calamity.

Verily if we lay not these things to heart, there is cause to fear that those other Judgments (which nothing but wonderfull mercy hath saved us from) even *Famine and Pestilence* are not far off. We have seen the Lord come riding amongst us upon his *Red horse*, if this awaken us not, how can we expect other

other, but that ere long we shall behold a *Black Horse*, yea and a *Pale Horse*, and his name that shall sit thereon is *Death*.

2. *Let our enquiry be made into the cause of the Lords controversie with us.* We know in general, it is for sin, *Neh. 1.5.* *For the transgression of Jacob is all this, and for the sins of the house of Israel.* God is never wont to forsake his People except they do first forsake him, *2 Chron. 15. 2.* *The Lord is with you whilst you be with him, but if you forsake him he will forsake you.* Inasmuch then as God hath seemed to cast us off, and put us to shame, and hath refused to go forth with our *Armies*, he doth by his Providence testify against us to our faces, that we have forsaken him. He would not have given us to the Spoil, and to the Robbers, if we had not sinned against him. But some one will say, *how shall we know what sin it is that the Lord now contends with us for?* Answer. Although that be a most needful Question to be enquired into, yet I shall not say much to it, besides what I have at sundry times expressed, when speaking in the Name of the Lord.

1. *Take we heed how we embrace such notions as will lead us into mistakes about the causes of our misery,* e. g. that imagination which some have, that all this is come upon us, only for tryal, and not for Correction on the account of sins, without doubt it is for both. Why should we suppose that God is not offended with us, when his displeasure is written, in such visible and bloody Characters? and truly before the present Judgement came upon us, it was evident that the glorious Lord was provoked against us: those general and continued Blessings, which were upon the fruits of the Earth, spake no less, when the like hand of God was upon the Land of Israel, though but for three years, *David* enquired of the Lord about the cause of his holy displeasure. Interpreters observe, that the first and second year *David* made no inquiry, because he might possibly think it was nothing, but what according to the ordinary Course of Nature might well be expected, but when he saw that drought was upon the Land for three years together, he concluded that it was for some sin that had provoked the Most High. So with us, God by a continued Series of Providence for more then three times three years, one after another, hath been blasting the fruits of the earth in a great measure; therefore we may know that God is angry for something.

Again, that notion, that God is provoked for one sin only, or for some secret unknown sin only, tends to lead into mistakes concerning the true cause of our miseries. Not but that there may be *Secret sins* which the Lord doth set in the light of his countenance, and which we ought diligently to search after: but when there are so many evils visible and manifest, it is the subtilty of Satan to persuade men that this judgement cometh for some one secret sin, that so he may keep them from taking notice of that which is indeed

the

the Lords controversie, and from repenting of those evils, which if they be truly repented of, the Judgements which have been upon us will certainly be removed: Also that principle, that whoever suffers in this common Calamity is the cause of it, will surely lead into misapprehensions concerning it.

In the Primitive times, when Plagues and Wars arose, because the Heathen Nations in those times persecuted the Church, some Christians perished (as to their Estates, Bodies, Lives) in the common calamity, albeit it was not for the sake of their sins, but for the sake of unworthy dealings towards them, that those desolating *Plagues* came upon the World: look as wicked men do sometimes escape temporal Judgements, for the sake of the Righteous amongst whom they dwell, so do the Righteous many times suffer great outward Calamity, because of the Wickedness of those they live among: once more, they that suppose this Judgement cometh on account of adherence to any principle alwayes avowed by the *chief of the Fathers* in these Churches, will (I doubt not) mistake in their conclusions: Those Principles which concern the *Purity of Churches*, the *Authority of Elders*, the *Liberty of Brethren*, a due extent of the *Grace of the Covenant*, *zeal for God in matters of the first as well as of the second Table*, were alwayes asserted and pleaded for by the *chief of the Fathers of New-England*, when God did wonderfully own this People, and suffered no Weapon that was formed against them to prosper: but all that did attempt to devour them offended, and evil came upon them, wherefore it will be in vain to Impute our Calamities, unto any of the Principles (or practices according thereunto) which have been mentioned.

2. *Search the Scriptures.* The wayes of God are everlasting; wherefore he brings the same Judgements upon his People now as in the dayes of old, in case there be the same transgressions: if then we would know why Droughts, Blastings, &c. have been upon our Land, let us search the Scriptures, and see for what sins those Judgements have befallen Gods Israel of old. Was it not because the good Creatures of God were abused, to nourish pride and sensuality? and because Temple-work was neglected, and because men were guilty of robbing God? are the same sins found amongst us? then we may safely conclude, that those Judgements have come in special for those sins: and let us look into the Scripture, and there see what sins have in former ages brought the punishment of the *Sword* upon a professing People: and if those very sins are prevailing amongst us, write upon it, that it is for them, that this Judgment is come upon us.

3. *Hearken to the voice of God in the Ministry of his word*, mind what the Messengers of God speak in his name, for surely the Lord will do nothing, but he revealeth his secrets to his Servants the Prophets, Amos. 3. 7. If I were to give

give Counsel to *N. E.* for my life, it should be the same that *Jehosaphat* gave to the people of God in his time, when circumstanced in respect of a Combination of heathen Enemies, against them, as we are this day: *2 Chron. 20 20. Believe in the Lord your God, so shall you be established, believe his Prophets so shall you prosper.* What though in these dayes Ministers are not infallible? yet they are in respect of Office *Watchmen* and *Seers*, and therefore you may expect that God will communicate Light to you by them, yea they told you of these dayes before they came. Do not say that the Ministers of God cannot tell you why this Judgment is come, how then could they give you faithfull warning thereof long enough before it came? I pray you consider this one thing, What were the sins which the Messengers of God declared would certainly bring *A day of Trouble* upon this Land? And hath the Lord confirmed the word of his Servants? then you may without danger conclude, it is for those sins that the Lord is now contending: And truly if we refuse to hearken to the voice of God not only in the former *Prophets*, but also by those who are still speaking in his name, why should we marvel that the Lord doth not incline his ear to our voice when we pray and humble our Souls before him? God cryeth to us by his Messengers, and we will not hear; therefore it is that though we cry to God he will not hear. *Isai. 65. 12. with Zacha. 7. 11, 12, 13.*

4. Consider how this Judgment is circumstanced, If we mind where it began and by what Instruments, we may well think that God is greatly offended with the *Heathenisme* of the English People. How many that although they are *Christians* in name, are no better then *Heathens* in heart, and in Conversation? How many Families that live like *profane Indians* without any Family prayer? Yea there have been whole Plantations that have lived from year to year, without any publick Invocation of the Name of God, and without his Word. And in most places Instituted Worship (whereby *Christians* are distinguished from *Heathen*) hath been too much neglected. Now there is no place under heaven where the neglect of *Divine Institutions* will so highly provoke and incense the displeasure of God as in *New-England*, because (as after shall be said) *Religion is our Interest* and that which our Fathers came into this Land for.

3. Let there be a sincere Reformation of those evils which have provoked the eyes of Gods Glory. Deliverance will never come in mercy, except we turn to him that smiteth us. It is true that this Judgment may possibly be removed, though there be not Repentance, but then another Judgment will come ere long that will be seven times greater then this. Wofull experience may convince us of the truth of this, for the Providence of God is very observable, in that the Blasting that hath been without Intermission for these many

years, hath not been this last year as formerly, but behold another judgment seven times greater is come in the roome of it. Yea moreover, either *Reformation* must be, or else (as long as the 26th. chapter of *Leviticus* is Scripture) at the last *Desolation* shall be, *I will make you desolate because of your Sins*, Micah 6. 13.

I remember it is storied concerning *Tamerlain* the great, that when he laid Siege against his enemyes, the first day he would set out a *white Flag*, to signifie mercy in case they did submit, and the next day a *red Flag*, to intimate they must now look for the *Sword*, and the third day a *black Flag*, to signify utter destruction and desolation. Truly the Lord hath been displaying the white Flagg, for many years before us, but it hath been dispised, and now he cometh with his red Flag, if this doe us not good, we have cause to fear that the *Black Flag* will come ere long. How easily can the Lord destroy us? there is not the most contemptible Creature, but he can arm it so as there shall be no standing before it. I have read of a great City that was destroyed by Ants, and of another that was destroyed by Rats, and of whole Countreys that have been depopulated by Frogs, yea by Fleas. Though the Indians are a *Despicable Enemy*, yet the Lord is able to cut us down by a small *Indian axe*. But though I thus speak, I believe that God will reform his people by this Judgment, by this shall the Iniquity of Jacob be purged, and this shall be all the fruit to take away his sin.

Qu. But what shall be done that so there may be such a Reformation as God will accept of?

Ans. 1. *Those Evills which have been confessed before the Lord, and which are manifest let them be reformed.* In that Order before mentioned respecting a day of publick Humiliation appointed by Authority there are many Evills instanced in as matter of Confession and Humiliation before the Lord, let those sins be repented of, and turned from. We shall here take notice of some of them.

1. *Manyfold abuses of Peace and the Blessings of God in this good land.* Alas when we have had peace from enemies, we would not be at peace among our selves. And as the Calamity which is come upon us is General, so *Contention* is a sin which all sorts of men have been too guilty of: and now we see the bitter fruit of it, whilst the Sheep (yea the Shepherds too some of them) have been contending one with another, God hath let loose Wolves upon us all. And how have the Blessings of God been abused to serve *Baal*? The Plenty, which our Peace hath been attended with, hath been abused unto great Sensuality, and many Professors and Church-Members have been shamefully guilty in that respect. How common hath it been with them to haunt Taverns, and squander away precious hours, nay dayes in publick houses.

houses, which if but half that time had been spent in Meditation, Secret Prayer and Self Examination, it had been happy for them, and it may be for others for their sakes. When as our Fathers were *Patterns of Sobriety*, they would not drink a cup of wine nor strong drink, more then should suffice nature, and conduce to their health, men of latter time could transact no business, nor hardly ingage in any discourses, but it must be over a pint of wine or a pot of beer, yea so as that Drunkenness in the sight of man is become a common Sin, but how much more that which is Drunkenness in the sight of God. And how have the Blessings of God been abused to nourish pride? There hath been no small Provocation before the Lord in that thing, yea as to *Pride in respect of Apparel*. People in this Land have not carryed it, as it becometh those that are in a Wilderness, especially when it is such an humbling time as of late years hath been. And none more guilty then the poorer sort of people, who will needs go in their Silks and Bravery as if they were the best in the Land. Though it be also too true that the rich and honourable have many of them greatly offended by strange Apparel, especially here in *Boston*. A proud Fashion no sooner comes into the Country, but the *haughty Daughters of Zion* in this place are taking it up, and thereby the whole land is at last infected. What shall we say when men are seen in the Streets with monstrous and horrid *Perriwigs*, and Women with their *Borders and False Locks* and such like whorish Fashions, whereby the anger of the Lord is kindled against this sinfull Land! And now behold how dreadfully is God fulfilling the third chapter of *Isaiah*. *Moreover the Lord saith*, (if the Lord say it who dare slight what is said) *because the Daughters of Zion are haughty, therefore he will discover their Nakedness*. Hath not the Lord fulfilled this threatening, when the *Indians* have taken so many and stripped them naked as in the day that they were born. *And instead of a sweet smell there shall be a Stink*. Is not this verified when poor Creatures are carried away Captive into the *Indians* filthy and stinking *wigwams*, yea when so many *English* are saign to croud together, till it becomes loathsome and unwhoury? *And burning instead of Beauty*, is it not so when poor creatures are exposed to the burning heat of the sun, and burnt and tained thereby till they become of an hue like unto these *Indians*? *Thy men shall fall by the Sword, & thy Mighty by the War*. Hath not that word been fulfilled upon us when so many have fallen by the Sword, yea so many Captains in this War, and this is because of the pride of the *Daughters of Zion*. Oh then let that sin be reformed and repented of.

2. Another sin mentioned by the Council in that Order for a day of publick Humiliation, before hinted at, is, *Ill entertainment of the Ministry of the Gospel of Peace*. It cannot be denied but that the Ministers of God in this

have for the generality of them, had miserable encouragement from men in the work of Christ. Through the undeserved mercy of God, and love of a dear People amongst whom I live, I am not at present under such personal temptation to speak in this matter as many better then my self are, but therefore I may the more freely speak in the behalf of my Brethren whose sorrows I greatly condole. How many of the Servants of Christ have there been, that though they have preached the Gospel, have not (as the Scripture saith it should be) lived on the Gospel? but when their whole time and studies should have been taken up in attending Services for Christ and for his people, they have been constrained (as the Levites in Nehemiah) *even to see every one into his Field, and the house of God hath been forsaken.* I doubt it will one day appear, that the coals which have been stolen from Gods Altar, have burnt down many of those Plantations which are now desolate. Worthy Mr Davenport in a Letter which he wrote to me bearing Date, 12th. of 4 mo. 1666. thus expresseth himself, *I have (saith he) long been of that mind that N. E. is guilty of great unthankfulness for the Gospel, & Strait-heartedness, & closehandedness toward the Ministers. Your blessed Father in law Mr. Cotton, was sensible of it, as I can shew in his letters to me in answer of mine to him, his conclusion after some other expressions was, that the Ministry of the Gospel is the cheapest Commodity in this Land: when I consider these things I see cause of Admiration that the Gospel is yet continued in N. E. & that our Candlesticks are not removed: but it is from Gods pity to some sucking Children that the Breasts are not yet dried up.* Thus Mr. Davenport.

And verily I cannot believe, that God would have taken away so many of his Ministers out of New-England in so short a time, if the People had carried towards God and them, as ought to have been. *Through the wrath of the Lord of Hosts is the Land darkned.* He that holds the Stars in his right hand hath removed many of them, and great darkness hath followed. In about thirteen years space there have been (to my observation) no less then five and thirty Stars that have set in this Horizon, I mean five and thirty Ministers (and some of them Stars of the first magnitude) that have in so short a time dyed in New-England: why did we not behold the war a coming when we saw the Lord calling home the Ambassadors of peace! I am not without fears lest that most awful passage which blessed Mr. Shepard hath (in his *Sound Believer* p. 256.) be prophetical, *Verily I am afraid* (saith he) *such a dismal Night is towards, such sore afflictions of Famine, Wars, Blood, Mortality, Death of Gods precious Servants especially, that the Lord will fill the hearts of all Churches, Families, Christians that shall live in those dayes, with such rendings, tearings, shakings, anguish of Spirit as scarce any were, in the worst dayes of our Fore-fathers, and that this shall continue, until the remnant*

that escape, shall say, blessed is he that cometh in the Name of the Lord, Blessed be the face and feet of that Minister that shall come unto us in Christs Name. O then let this sin of ill entertainment of the Ministry be repented of and reformed.

3. Another sin which hath been confessed is, that of *Formality in Religion*. These are perillous times which we now live in, when men are getting their Bread with the peril of their lives, because of the Sword of the Wilderness, when they can scarce look out of doors, but they are in danger of being seized upon by ravening Wolves, who lye in wait to shed blood, when men go not forth into the field, nor walk by the way side, but the Sword of the Enemy, and fear is on every side: surely the times are perillous; and that which brings such times is, the *taking up a form of godliness without the power of it*: and is it not so with us, the *first Generation* which was in this Land, had much of the power of Godliness, but the present *Generation* hath the form, and as to the *body of the Generation*, but little of the power of Religion. Alas in our Churches, we have a form of Discipline, but little of the power of it, and how it is in Families, and in Closets God knows, yea and as to our publick and most solemn approaches before the Lord, how slight and formal are the most of men? little or no preparation for them, no brokenness of heart in them, in which respect we have no cause to wonder that sad tydings hath come to us so often on dayes of Fasting and Prayer. Historians observe that *Pompey* seized upon the Temple, when it was the Jews solemn Fasting-day: and after that *Sosius* took *Jerusalem* upon a day of solemn Humiliation. the Jews were then exceedingly degenerated, having the form of these duties, but little of the power of them: hath it not been so with us in a sad degree? let us then no more content our selves, with having a name to live, and yet be Dead.

4. Another Evil, which we have confessed before the Lord is, that of *inordinate Affection to the World*. Idolatry brings the Sword, and Covetousness is Idolatry. Land! Land! hath been the Idol of many in New-England: whereas the first Planters here that they might keep themselves together were satisfied with one Acre for each person, as his propriety, and after that with twenty Acres for a Family, how have Men since covered after the earth, that many hundreds, nay thousands of Acres, have been engrossed by one man, and they that profess themselves Christians, have forsaken Churches, and Ordinances, and all for land and elbow-room enough in the World. Let would forsake the Land of *Canaan*, and the Church, which was in *Abrahams* Family, that he might have better worldly accommodations in *Sodome*, and we see what came of it, God fired him out of all; his house and goods were burnt, and he forced to leave his goodly Pastures, which his heart (though

otherwise a good man) was too much set upon. Is the interest of *New England* indeed changed from a Religious to a Worldly Interest? that's a *strange God*, and if it be so, no wonder that there is *war in our Gates*: do men prefer their Farms and Merchandize above the Gospel? here is the reason why Armies are sent forth against us, and our Cities are burnt up. Inordinate love to *this present evil World*, hath been the Fountain of all that misery, that we are bleeding under at this day; Those unhappy *Indian-trading-houses*, whereby the Heathen have been so wofully scandalized, hath not covetousness built them, and continued them for so long a time? and was it not from the same root of all evil, that the Indians have been furnished with Arms, and Amunition? would ever men have sold Guns, and Powder, and Shot, to such faithless and bloody creatures, if a lust of Covetousness had not too far prevailed with them? now then since these evils which have been mentioned (not to insit upon other particulars) have bin confessed, let us be sure to reform them, otherwise in our Confessions we have but dallied with the Almighty, who will never suffer himself to be mocked by any of the Sons of men.

And besides these Iniquities which have been acknowledged, as hath been expressed, there are other evils *manifest*, in respect whereof *Reformation* is necessary, as ever we desire to see good times and happy dayes in this Land. For alas it may be said, that *because of Swearing the Land mourneth*; not only in that Swearing is become a common sin, which even Children in the streets are guilty of, but in other respects which few take notice of. It is well if the *Freemans Oath* be not violated by too many, who are acted more by faction, then by Conscience. Solemn Oaths upon trivial differences are too frequent. The body of the present Generation is guilty of *Sacramental perjury* in the sight of God, by breaking their *Baptismal vow*, and not observing all things whatsoever the Lord Jesus hath commanded them. Also wrath is come upon *New-England*, because the *Sabbath* hath been profaned. Persons under pretence of difference in Judgement about the beginning of the Sabbath (some being for the evening and others for the morning) keep *no night at all holy* unto the Lord. And it is to be feared that even since this War began servile works have been attended upon the Lords day, more then any necessity hath called for. And if we look into Families, Churches, or Common-wealth, we shall see such rebellious breaches of the *fifth Commandment*, as may cause horror when we think of it. That Spirit of *Koraisme* which blessed Mr. *Wilson*, when dying did so sadly bewaile, and testifie against, how hath it prevailed? and men will not be convinced of this evil, except God open their eyes by strange Plagues, which are yet behind, and it may be not far off.

The breach of the fifth Commandment is one of the great and National sins, which the Indians are guilty of: their Children have no regard nor reverence towards their Fathers. If we learn the way of the Heathen, and become like them, God will punish us by them. And it is to me a sad and solemn thought, that this miserable War, hath been raised and fomented by proud and vain young men. The old Indians were very unwilling to engage in a War with the English, but the young men would do it, whether their Fathers would or no, and did at last precipitate you also into it, to the ruine of both Fathers and Children. I pray the Lord, that ungoverned young men in Families and Societies may not prove the ruine of New-England. If Fathers, if *Abners* will say, let the young men now arise and play before us, it may be it will be bitterness in the latter end.

Moreover, what shall be said concerning that sin of *Oppression*, which is a general sin, and yet no man is guilty of it: since *Day-labourers* and *Mechanicks* are so unreasonable in their demands, and *Merchants* (some of them) so excessive in the prizes which they set upon their Goods, it is enough to bring the *Oppressing Sword*. And what a shame is it that ever that odious sin of *Usury* should be pleaded for, or practised in New-England, especially by such as should give a better example? Now for the Lords sake let such evils as these are be reformed, and no more heard of amongst us.

And there is another evil, which although it hath not been confessed so much as should have been, yet it is a manifest provocation, and although I touch'd upon it before, yet I can hardly forbear enlarging upon that particular, I mean those *woful Contentions* which have made such a noise as is enough to provoke the Lord to turn us out of his house. This is a sin which doth escape altogether unpunished as to men, but therefore God will punish it, and the rather because his own Children and Servants have been found faulty in respect of a divided heart. No doubt but the *Wars* and *Fightings* which we have had one with another, have brought the Judgements of War upon us, from the Lord. O that God would help those whose hands have been chief in this trespass, sadly to consider of it, lest another evil greater then this overtake us in our security ere long. If we will be pecking at one another, it may be the God of Heaven will send a great Kite, ready to devour us all.

2. In order to Reformation: Let there be a due execution of wholesome Laws which are founded upon the Word of God. If there be any Laws amongst us which cannot be warranted from the Word, charge them and establish other in their room (I speak of Laws which respect the punishment of transgressors) but if the Scripture will justify it or that testimony against Transgressors; either of first or second Table, let that and only that be

be done which shall please God: I have read, that it is a Rule in *Politics*, that a bad Executioner of Laws is worse then a violator of them. Our defect is not so much in respect of the want of good Laws, as in the non-execution of those Laws that are good. It were better never to make Laws for the suppressing of Evils that are provoking in the sight of God, then not to see them faithfully executed when they are made.

3. *Solemn Renewal of Covenant with God in Jesus Christ, is a great Scripture expedient in order to Reformation*: we finde that the second Generation, of them who came out of Egypt whilst yet in the Wilderness having also a difficult undertaking before them, being to engage with their Heathen Enemies, and in other respects their state and case to be parallel with ours, they did most solemnly renew their Covenant with God. It seems to be of weighty consideration, that although the Lords People of old did frequently renew their Covenant with him, yet it was never done but a blessed effect followed thereupon, not so much as one Instance to be given in all the Book of God, when his People did *explicitly* renew the Covenant but a wonderful blessing did ensue. There is the nature of a Vow in this matter. Now Divines are wont to observe, that no instance can be mentioned out of the Scripture, when the Servants of God have vowed as well as prayed, but God hath heard them, we read that *when the Canaanites fought against Israel, and took some of them Prisoners* (just as it is with us) *and Israel vowed a vow unto the Lord, and the Lord hearkened to the voice of Israel, and delivered up the Canaanites*, Numb. 21. 1, 2, 3. And in *Hezekiahs* time (to omit other Examples) he considering that there was wrath upon *Jerusalem*, and those that fell by the Sword, and whose Sons, and Daughters, and Wives were in Captivity (all which things may be said of us) *It was in his heart to make a Covenant with the Lord God of Israel, that his fierce wrath may turn away from us*, 2 Cron. 29. 8, 9, 10. If the Lord help these Churches to attend this thing with such seriousness and sincerity, as ought to be, without doubt we shall see good dayes in *New England*.

And that it may be done the more effectually, it is much to be desired that the *Civil Authority* would (though not impose yet) recommend this matter to the Churches, otherwise it will meet with insuperable obstructions in some places: also that not some only, but all the Churches engage herein: and that the special evils prevailing in this or that place, be particularly bewailed, and Reformation of them inserted, and (by the help of Christ) promised, in this renewed Covenant. Verily I do believe, the neglect of our duty in this matter hath retarded our deliverance for so long a time, why then should we not make haste, and not delay to keep the Lords Commandments?

4. One thing more I shall add, which if it be hearkned unto, to be sure Reformation acceptable to the Lord will be, It is this, *Let every man strive to amend one.* And who amongst us but have cause to think of Reforming? There are none of us so good but we may be better, we may (and should) grow in Grace and make progress in the work of Mortification. And God by the Judgment which is upon us, doth evidently point at, and call upon all sorts of men to the work of Reformation. As for our faithfull Magistrates (whom we have great cause to bless the Lord for) it shall be far from me to go about to discover the Nakedness of Fathers, or to say that which may tend to weaken their Authority amongst the people, nevertheless I will be bold to say, that if the Lord help them by this affliction to be more forward in the work of Reformation, more zealous in looking after the execution of wholesome, good and righteous Laws, more carefull to sanctifie God before the people, that in open Courts they may not (since God was angry with Moses upon that account) discover unseemly Passions, and more carefull to restrain their children that they may not (as Josias were, for which God at last punished them *Zeph. 1.8*) either in their attire (or however) be evill examples, and thereby hinder the Reformation of others in that particular; we shall then have cause to magnify the faithfulness of that God, who hath brought such an affliction upon us and sanctified it to us.

And as for us who are Ministers in the house of God (and some of us amongst the deepest Sufferers in the present Calamity) are there not with us even with us also sins against the Lord our God? Have all of us in every respect been ensamples to the Flock? Have we given our selves to Reading and Meditation, and have we been very much in prayer for our selves and for the dear people of God? Have we been wholly in these things, without concerning our selves in affairs not proper for us to ingage in? when we have been unworthily reflected upon by these or those, have we not been more moved at it, then hath become us to be in our own case, considering that we should shew our selves examples in Patience, and Long-Suffering? Have we abstained from all appearance of evill? Is there no one that hath brought reproach upon the Ministry? Have none of us affected worldly Gallantry more then becometh the Ministers of God to doe, who should approve themselves Patterns of Mortification to all the world about them? Have we ruled our own houses aright? As for some of us, have not people seen our Relations, our Wives, our Children flintring of it, and gaudy and Fashionable, whereby others have been scandalized: let us then be humbled and Reform, yea let us never leave Fasting and Praying, until the promise of the Father come upon us, and the Lord Jesus pour of his Spirit from on high upon us, in that measure as is needfull for men in that relation which we

stand in before the Lord & before his people. And as it is noted of the great *Athanasius*, that by his Prayers and tears, and sweating labours in writing and Preaching, (like the bleeding of a chaff vine) he cured much of the Leprosie of that tainted age wherein he lived, so let us endeavour to do the like. It may be, that God intends by the present fiery Dispensation, to purify the Sons of Levi, then shall the offerings of Jerusalem be pleasant unto the Lord, as in the dayes of old, and as in former years. And let not people think to free themselves by charging their *Leaders* with miscarriages. Through the abundant Grace of Christ towards his Servants there is no such cause of complaint, as some have made, whether against Moses, or against Aaron. It was most truly and solemnly affirmed by our famous, and now blessed Mr. *Norton*, in his last *Election-Sermon* speaking concerning the Ministry in *New-England*, *I may (said he) say thus much, and pardon my speech, a more yeelding Ministry to the people, I believe is not in the world.* Yea they have many of them stood in the Gap, and have turned away the wrath of God from this people. This Judgment had come sooner if they had not improved their interest in heaven to divert it, and if their counsels and earnest *Exhortations* had been hearkned to, the present misery had never been. And therefore let all the People of the Land turn unto the Lord, and hear this Rod and him that hath appointed it, so will he soon *subdue our enemies and turn his hand* (a Turn of Gods hand will save us) *against our Adversaries, and the haters of the Lord shall submit themselves,* then God will restore *New-England* to its former state, yea it shall be better with us then at our beginning.

4. *Let us beware of adding new sins to the old score.* When the host goeth forth against their enemies, keep thee from every evil thing. There were provocations enough before this Calamity came upon us, from which we are not cleansed untill this day: But alas! How have we lengthned out our sorrows by fresh bleeding guilt in the sight of God? A Judgment may come upon a people for one sin and be continued for another, it may begin on the account of former Iniquities, and be continued because of later transgressions, It is possible that those evils which have provoked the Lord to whet his glittering Sword, and his hand to take hold on Judgment, may be seen and acknowledged, and yet he may goe on to smite us because of some evils which the eyes of his glory have been provoked by, since this *War* began.

I will (by the help of Christ) speak faithfully as I shall answer it before him that hath set me a *watch-man*, another day. No man in the world could have perswaded me, that such a spirit would have been discovered amongst Professors in *New-England*, as hath lately been manifest. What unquietness hath

Inhabitants of New-England.

hath there been under the hand of God, men being like a wild Bull in a net, full of the fury of the Lord, of the rebuke of God? what murmurings have there been against *Moses* and against *Aaron*, albeit thousands of the Children of Israel lost their lives, because they said, *you Moses and Aaron have killed the Lords People*, yea God was so angry for that sin, that he threatened to consume them in a moment. Nevertheless how many with us have cause to charge themselves, & cry guilty before the Lord in this respect? I remember it is *Pareus* his Observation, *that whereas the Children of Israel were guilty of murmuring eight times whilst in the wilderness, the mercifull God passed it by diverse times, nevertheless when their Murmurings were attended with a malignant mutinous Spirit (as with us it hath been) some signal Judgment or other did alwayes follow.* And hath there not been great Ingratitude amongst us? Have not men that have deserved well, been recompensed evil for their good Services? Have they not been slanderously reported? Have not some evil spirits fomented false Reports and others too ready to take them up? The Lord lay it not to the Charge of *New-England*. More over since this War begun, the *Indians* have been scandalized by the *English*: It is well if some *English* have not the guilt of Indian blood upon their souls, yea if in their skirts be not found the blood of the souls of poor innocents. And what could have been done more then hath been done by too many, to prejudice the *Indians* against the *English* interest, yea against the interest of Christ in this Land? what madneis and rage hath there been against all *Indians* whatsoever? Yea what willingness to destroy those that (like the *Gibeonites* of old) are *Profelyted* to the Faith, and have put themselves under the Protection of the *English* *Israel* in this land, though they never did us hurt, but they have jeopardized their lives, and some of them lost their lives in the high places of the Field that so they might save ours. Judicious Authors conceive that the reason why the Lord did so plague his people *Israel*, when *Saul* had slain the *Gibeonites*, was because though *Saul* did it, yet the body of the People approved of it and rejoyced in that bloody fact when it was done. As also that so the world might see how much the Lord is delighted in the Conversion of Heathen. Surely then we have many of us cause to tremble. How sad is it to consider, that an *Indian* should write a Letter to an *English*-man and thus express himself, *when any hurt is done, you say that we have done it though we never did wronge to English-men and hope we never shall. You have driven us from our houses and lands, but that which most of all troubles us, is, that whereas we began to know Jesus Christ, you have driven us away from serving God.* Truly when I think of what things have hapned at *Chelmsford* my heart doth ake and bleed within me. Be mercifull O Lord unto thy people *Israel* whom thou hast redeemed, and lay not innocent blood unto

People Israels charge. Furthermore, how hath the Indian Work, I mean the work of Christ among them (which indeed hath been one of the Glories of *New-England*) been slighted, scorned, vilified? Albeit it is a sure principle grounded upon Scripture, that God never sends his Gospel to be constantly dispensed to any people, except he hath some elect amongst them, if the *waters of the Sanctuary* come, though it be into the *dead Sea*, there is some Fish to be healed and made alive there: yet how many with us have condemned all *Praying Indians*, crying out, they are all nought, there is not one good amongst them? And what though some of them may be Hypocrites? are not some *Praying English* as perfidious, as hypocritical, in heart as profane as some *Praying Indians*? Shall we therefore condemn all? Is there such a spirit in this Generation, as that they are ready to destroy? (& hath it been an hard matter to keep their hands from shedding blood?) the righteous with the wicked? cease then to wonder that Desolation is come upon Sanctuaries, and that the Lord hath been cutting off from us the righteous and the wicked. The Lord Jesus did intimate to the Jews that they should see many from the East & from the West sitting with Abraham and Isaac & Jacob in the Kingdome of God, when they should see themselves shut out, So I doe believe, that many English-men that look with a disdainfull eye upon these poor *Praying Indians*, shall see a number of them sitting down with Abraham, Isaac and Jacob in the Kingdome of God, when I pray God they may not see themselves shut out. And truly, if it were only the profane world, that had been guilty of this Sin, it may be I should not have spoken so much as I have, but Professors and Church-Members have many of them cause to lament before the Lord for this evill. Now from the Lord I Exhort and beseech you, whoever you be that have been guilty of murmurings in any respect, or of casting a stumbling-Block before the Indians, go to God in secret places, confess your sin before him, pray that it may not be imputed to you or to your Families, or to the Land for your sakes. In the Love of Christ have I thus spoken to you.

3. Remember the Errand that our Fathers came into this Wilderness for, and pursue that Interest. In general, it was on the account of Religion, that our Fathers followed the Lord into this Wilderness, whilst it was a Land which was not sown. There are other out-goings of our Nation, besides these Colonies in *New-England*, but they were not built upon a Foundation or Interest purely Religious, as is to be affirmed of these Plantations. It was with respect to some worldly accommodation, that other Plantations were erected, but Religion and not the World was that which our Fathers came hither for? why did the Children of Israel of old go into the wilderness? was it not that they might serve God? for the very same reason did our Fathers come

come into this Wilderness, even that so they might worship God according to his Will, and that all things which concern the house of God might be according to the pattern shewed in the Mount *Pure Worship and Ordinances* without the mixture of humane Inventions, was that which the first Fathers of this Colony designed in their coming hither. We are the Children of the good old *Non-Conformists*: and therefore are we under the deepest engagement, not only to reject *Inventions Humane* in the things of God, but to come up to the practice of *Institutions Divine*. As to our Ecclesiastical constitution, the *Congregational way*, as 'tis distinguished from the rigid extremes of *Presbyterianisme*, and *Brownisme*, is that which we profess. And as to our *Civil Polity*, our Profession hath been, that they that are Rulers should be men that fear God, and that they that choose them should be such also, and that Laws in the Common-wealth should be regulated by the Word of God, that so the Lord Jesus may reign there.

It was worthily spoken by blessed Mr. *Mitchel* in a *Lecture Sermon*, that there is much of the Kingdome of Christ in our Civil Constitution: and it will be sad for those who shall put their hands to alter it. Such dash themselves against that stone, that whoso falls upon it shall be broken to shivers. Therefore that Man of God solemnly protested, saying, *Wo to that man, be he old or young, Church-member or non-member, Freeman or non-freeman, that shall go about to destroy, or basely betray the liberties of this People; it were better for him, that a Mill-stone were hanged about his neck, and he thrown with it into the midst of the Sea.*

Moreover, it was in a special manner with respect to posterity, that our Fathers came into this Land, that so their Children might not see evil examples, and be in danger of being corrupted thereby, as 'tis in other parts of the world, but that they might be left under the Government and Discipline of Christ in his Church, and be sure to have the great advantage of a Religious Education. And therefore that woful neglect of the *Rising Generation* which hath bin amongst us, is a sad sign that we have in great part forgotten our *Errand* into this Wilderness: and then why should we marvel that God taketh no pleasure in our young men, but they are numbred for the Sword, the present judgement lighting chiefly upon the *Rising Generation*. Yet more, our Fathers came hither to this end, that they might *Propagate the Gospel*, and be instrumental to set up the Kingdome of the Lord Jesus amongst the *Heathen*. And although some of the Lords Servants here have been sent forth (not without gracious success) to labour in that work, yet it is great pity, and I doubt one of the great sins which the English have been guilty of, that no more hath been done in order to the conversion of the *Heathen*: how great then is their sin, who do wholly despise and decry that

that work, and those beginnings of the Kingdome of the Lord Jesus, which is to be seen amongst them, our Fathers were of another Spirit. There Is a Letter Printed which was written by my honoured Father (*ὁ υἱὸς τοῦ ἀγαθοῦ*) in the year 1652, wherein he declareth what himself (being one of those Elders who was sent to *Natick* formerly, to enquire into that affair) knew concerning the blessed success which the Gospel then had amongst the Indians: and he thus writes;

There is so much of Gods work amongst them, as that I cannot but count it a great evil, yea a great injury to God and his goodness, for any to make light or nothing of it, to see and to hear Indians opening their mouths and lifting up their hands and their eyes in a solemn Prayer to the living God, calling on him by his Name Jehovah, in the mediation of Jesus Christ, to hear and see them, exhorting one another from the Word of God, confessing the Name of Jesus Christ, and their own sinfulness; this is more then usual, we saw them, and we heard them perform the duties mentioned, with such plenty of Tears trickling down the cheeks of some of them, as did argue to us that they spake with much good Affection and holy Fear of God, that it much affected our hearts.

He that wrote these lines hath been in Heaven now above seven years, how would he mourn if he were here at this day, to behold the strange degeneracy that is in the spirit of the present Generation, who will neither believe that there is any good work begun amongst the Indians, nor yet desire and pray that it might be so? Believe it, if that holy designe of using means for the Conversion of the Indians be not duely prosecuted: the Prayers of our blessed Fathers will rise up in Judgement against us, yea the Patent it self will be produced as a Witness against this Generation at the last day, if that work be neglected. For it is pretended (and those Worthies who were the Patentees would not have made such a Profession if they had not been real in it) in the Patent, that one special ground and end of this Plantation was, that so the Heathen in these parts might be brought to the knowledge of Jesus Christ: The words in the Patent, concerning this matter are,

That to win and incite the Natives of the Country, to the knowledge and obedience of the only true God and Saviour of Mankind, and the Christian Faith, in the Adventurers free profession is the principal end of this Plantation.

Yea more, the publick Seal of the Country will be a witness against this and succeeding Generations, if that design be not prosecuted: for we know the publick Seal of this Colony represents an *Indian* with these words *Come and help us* (as is to be seen in the preceding History, P. 15.) alluding to that Vision which appeared to the Apostle Paul, when there stood a man of *Macedonia*, and prayed him, saying *Come over into Macedonia and help us*, whereby the Apostles gathered, that the Lord had called them to Preach the Gospel to the

the Macedonians: So did the Fathers of this Country conclude, that the Lord had called them to take an effectual course, that the Gospel might be Preached to the Indians, and therefore it is not to be wondred at, that the Lord hath afflicted us by the Indians *since the body of the present Generation hath no more of an heart to endeavour their Conversion and Salvation.* The Histories of our own Nation Declare, that whereas there were famous Christian Churches amongst the ancient *Brittains*, yet when in process of time, they scandalized the *Heathen Saxons*, who lived amongst them, and neglected to use means for their Conversion unto Christ. God was displeased with those Churches, so as to dissipate and drive them out of their Land by those very Heathen Nations, whose conversion they should have but did not endeavour, let us consider of it in the fear of God. And if we mind and seek the things of Christ as we ought to do, though our Enemies were more and greater then they are, and we fewer then we are, nevertheless we shall be victorious over them: As it was with the *Waldenses*, whilst they made Religion their business, and kept in with God, they prevailed wonderfully against those that waged War upon them.

At one time eleven of them put to flight three hundred of their Enemies, & at another time five hundred of them destroyed five & twenty hundred of their Adversaries; and this is but according to what the Lord hath promised to his People as long as they are faithful unto that which is his and their interest.

6. Give not way to desperate unbelieving thoughts: say not there is no hope, the case is desperate: At first we too much despised the chastning of the Lord, let us not now faint when we are rebuked of him; we are apt to run into extreams. Are there not some that once thought this Calamity would be over-past in few dayes, who now are ready to say it will never be? well, do not think that God will utterly destroy *New-England* as yet. It was said of the Children of Israel of old, when they were in as degenerate a condition as we are in, yea and far worse, *the Lord was gracious to them, and had compassion on them, and had respect unto them, and would not destroy them, neither cast them from his presence as yet,* 2 King. 13. 23. what may come on this sinful Land at last I know not, nevertheless I am verily perswaded that utter destruction will not come as yet. For Jesus Christ hath by a wonderful hand of providence dispossessed Sathan who reigned in these dark corners of the Earth, in ages that are past, and hath taken possession of this Land for himself. Now, shall we think that Christ will suffer the Devil to drive him out of his possession again presently? The Lord hath a great Interest in this Land which he will not easily part with: There are many Churches of Christ here. In this Colony of *Mattachusetts*, that are (or at least were when this War

War began) seven and forty Churches, and in *Plimouth* Colony there are twelve or thirteen Churches: and in *Connecticut* Colony there are nineteen Churches, besides the three Churches in *Long-Island*: so that there are above fourscore Churches in *New-England*. Surely the Lord will not bring utter ruine upon them all as yet: And there are some of the first Generation (alas that there are so few of them) as yet surviving, now we may hope that God will not utterly consume all things in their dayes.

As a man that lived in *Luthers* time was wont to say, that he did not fear the ruine of *Germany* so long as *Luther* was alive, So neither doe I fear the utter ruine of *N-England*, so long as any of the first Generation who for the Gospels sake came into this Wilderness, are alive. Moreover though the body of the *second Generation* be wofully degenerate, nevertheless there are some of them (and through Grace many) that are eminently faithfull to the Lord *Jesus* and his interest, being of the same *Principles & Spirit*, that their blessed *Fathers* were of before them: we need not fear utter ruine in their dayes neither. Certainly if God intend to bring speedy destruction and desolation upon this whole land, he will find some way or other to remove such of his Servants as stand in the Gap to turn away his wrath from this people. Besides all this, the Children which have been born in *New-England*, are many of them the Posterity of those who have had an eminent Interest in God, yea the posterity of those who have been great sufferers for his name and Truth. Divines observe, that whereas in the *eight Beatitude* they that are persecuted, are pronounced blessed twice over, it may intimate, that such shall be blessed not only in themselves, but in their Posterity. And if a due enquiry be made into that matter, I doubt not but that it will appear, that a special blessing hath attended the Children of those who have been *Martyrs* of *Jesus*: now the Children of *New-England* are many of them the posterity of such as have been eminent *Confessors*, and so in a degree *Martyrs*: If it should be said to a gracious Prince, behold here are Children, whose Fathers lost their Houses and Estates, and ventured their lives for your sake would he not shew peculiar favour unto them? Truly we may plead it as an Argument with the blessed God, and say before him, Lord as for the Children who have been born in *New-England*, their Fathers many of them ventured their lives into a wilderness for thy sake, they left their Fathers Houses and possessions in this world, out of respect to thy Kingdome, and therefore have thou compassion on them; God will have compassion on them for his Covenant sake: And indeed the mercy which the Lord hath shewed in the midst of wrath, since the Sword has been drawn amongst us, argueth that he hath no mind to destroy us: what a favour of God was it that the Army was not cut off at the *Fort fight*? and that they perished not with cold when

when they were abroad day and night in the Snow, in the depth of Winter, and that God preserved them from mortal Contagious Diseases, albeit a Souldier fell sick of the Small Pox as he was going to the Army, yet none else took the Infection of that Disease. And whereas that terrible Disease, was in an Ordinary here in the midst of Boston, at the same time, yet only one therein was sick and dyed, and then the Lord was intreated to stay his hand; these are signs that God hath yet a favour for us. It is also a wonder of mercy that the Indians have done no more mischief, how easily might they have swallowed up *Plimouth Colony* long ago, and most of the Towns in the other Colonies, had not our God restrained them? Moreover, the Providence of God is to be admired, in that no more lives have been cut off. In some of those Towns which are desolated, not many lives have perished, I cannot learn that at the writing hereof, there are many above six hundred among the English who have been slain by the Enemy since this War began, whereas we might have expected that above so many thousand should have lost their lives, though the War had not continued so long as it hath. The Lord then sheweth, that his design, in bringing this Calamity on us, is not to destroy us, but to humble us, and reform us, and to do us good in the latter end. Wherefore although I am not without sad apprehensions, that Desolation will come upon the body of the present Generation in *New-England*, if not by this, then by some other Judgement ere long (if Repentance prevent it not) nevertheless a Remnant shall escape: That Scripture is like to be verified in *New-England*, even that *Zeph. 3. 12, 13. I will also leave in the midst of thee an afflicted and poor people: and they shall trust in the Name of the Lord. The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed, and lye down, and none shall make them afraid.* And as for the Enemy which is risen up against us, fear them not, the Lord our God will bring them down, who can do it, though we know not how to do it. It may be the Lord slayeth them not wholly and at once, but gradually, lest his People should forget his mercy towards them, *Psal. 59. 11. yea I do believe, that if the Lord had not had a righteous designe utterly to destroy those of the Heathen Nations who have refused and horribly contemned the Gospel, they had not been permitted to do what they have done, that so they might bring swift destruction upon themselves, God may bring us Low, but he will not make a full end of us, as he will with our Adversaries, who are implacably set against his name and interest witness that Scripture, Jer. 46. 28- Fear thou not O my servant Jacob, and be not dismayed O Israel, for behold I will save thee from afar off, and thy seed, for I am with thee, and I will make a full end of all the Nations whether I have driven thee, but I will not make a full end of thee, but correct thee*

in measure, yet will I not leave thee wholly unpunished. And that Scripture, Psal. 79. 6, 7. Pour out thy wrath upon the Heathen that have not known thee, and upon the Kingdoms that have not called upon thy Name, for they have devoured Jacob, and laid waste his dwelling place, yea and that Scripture, Isai. 41. 12. They that war against thee shall be as nothing, and as a thing of nought. Let us not then be faithless but believing. There hath been much Prayer made before the Lord on our behalf, and now we hear that the Churches in Europe joyn with us in earnest cries to Heaven, certainly those Prayers and tears will come pouring down at last in streams of blood, and fire, and vengeance upon the Heathen: the vengeance of the Lord, the vengeance of his Temple is not far off. The Lord hath a controversie with the Heathen, and therefore he hath suffered them (in a degree) to pull down his Temple, that so they might pull down vengeance upon themselves for ever, God hath wayes to bring them down that we cannot think of: he can soon mingle a perverse Spirit amongst them, and cause them to destroy one another, he that did sometimes set the Egyptians against the Egyptians can set the Indians against the Indians, & who knoweth but that the Lord may do as in the day of Midian? And it may be God will send the destroying Angel amongst them. It is noted in the Memorials of New-England (p. 23, 27.) that a little before the English came hither, the Indians were greatly wasted by Wars one with another, also the Plague was amongst them, and after that the small Pox, so as that the twentieth person was scarce left alive when the English arrived here, and they saw multitudes of skulls lying above ground, whereby they perceived that the living of them were not able to bury the dead. God is the same still, and will do for us as he did for our Fathers, only he waits to be gracious, he waits to see when we shall be fit for such mercy. It was said to the Church in Thyatira, he that overcometh shall have power over the Nations, and as the vessels of a Potter shall they be broken to shivers, Rev. 2. 26. If the Lord Jesus help us to overcome the special corruptions and temptations whereby we have been carried away from God, those Nations who have risen up against us, shall be broken into shivers like a Potters Vessel, which all the World can never make whole again. I have been credibly informed, that a little before the beginning of this war, an Indian Squaw at Nasser, being with Child, the Child was heard crying three weeks before it was born into the World, whether dismal things to come upon them, might not be intimated by that Prodigy, I know not. And of late the Lord hath appeared more for us, and more against our Adversaries, then at the beginning of this War, so as that there seemeth to be a beginning of revenges upon the Enemy.

7. *When God hath perfected our deliverance, let us endeavour to be and doe better*

better then ever heretofore. If the Lord speak peace unto us, let us no more return unto folly. Let us sin no more lest a worse thing come unto us. It is an awfull word which *Ezra* spake, when the Lords people of old were delivered from their heathen enemies, *Should we again break thy Commandments, wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?* So if people in *New-England* should again forsake God and his Ordinances out of respect to the world, what may we think would be the effect thereof at last? If the Lord restore peace unto this Land, and will give us to possess the Lands of our enemies, it is to be feared that people will be apt to do as formerly, even to seek great things for themselves, with the neglect of the Kingdome of God, or with only a secondary respect thereto. That great Light of *New-England*, then whom no man was more instrumental in laying the foundation both of our civil and ecclesiastical constitution, blessed *Mr. Cotton*, did in his time observe and testify against such a spirit of worldliness and Apostacy, even in those dayes prevailing in this Country, wherefore in his Sermon on the third Vial, pag. *ult* he thus expresseth himself. "Sit down no where without good Ministers, "if it be possible, and sure possible it is, else Christians may resolve to tarry "where they are, as *Ezra* tarried by the river *Ahava*, in the 8th. of *Ezra* 15. "till he had got some Levites to go with them, that they might go and make "a comfortable work of it that they might not leave the ordinances behind "them, and yet there were some there before, whither they went. It is "true some may go and make a beginning, but yet never make a beginning "but where you may come and partake of the waters of Gods house every "Lords day, and let them that cannot so travel, let them continue where "they are, and drink of the waters of eternal life, rather then run such hazards. You have seen when some have made a beginning without Ministers, they have staid three or four years before they have got any help, "and when they have got them, they have had much ado to settle, they "have been suddenly unsettled, though they have not gone rashly about it, "but with good advice: but for want of this, their not taking these Rivers "and Fountains with them, they have been at a loss, and therefore in such "a case let it be the wisdom of sincere hearted Christians, that come from "old England for liberty and purity of the Ordinances, not to leave them "now for fresh Meadows and Fountains, and for want of planting-ground "and the like, it will not be suitable to those ends for which you left your "native Country. Thus *Mr. Cotton*. Let there then be no more Plantations erected in *New-England*, where people professing Christianity shall live like Indians, without any solemn invocation on the name of God, and altogether without instituted Worship. What a sad thing is it to consider, that

there are many Children, born in New-England, who although they are come to adult age, never heard of the Lords-Supper, nor did ever see a child baptized in their lives? I am perswaded that one reason why the faithfull, holy God hath let loose the heathen upon us, is that so this disease might be cured. And wo to this land if it be not so. Yea and when the Lord shall have accomplished our Salvation, we ought to doe some singular thing tending to the honour of his name, as a sincere testimony of our gratitude towards him who hath by his own arm saved us. I have read concerning the States of *Holland*, that when they were miraculously delivered from the *Spaniards* great Army, to shew their thankfullness, they erected a *Colledge* at *Leyden*, & indowed it with goodly priviledges, and many famous lights have there been there, for whom the world hath had cause to bless God; *Poliander*, *Junius*, *Scaliger*, *Heinsius* did sometime belong to that University. And what can be thought of amongst us, which will have a greater tendency to the Glory of God, and good of the Souls of men then to take effectual care about that matter? That *Academical Learning*, (and with it Religion) may not fail in succeeding Generations. We find in Scripture, that whilst the first Generation of the children of Israel, who came out of Egypt lived, religion was upheld. Yea and whilst the Heads of the second Generation continued. But when *Josuah* and *Eleazer* (the leaders of that Generation) slept with their Fathers, sad degeneracy and misery soon overwhelmed the rising Generation. The Lord awaken us to do our utmost to prevent the like in New-England; but there will be no preventing of it, if due care be not taken, that there may be meet and able Instruments by whom the truth and Religion may be maintained and propagated. The *Centuriators* and other *Hiltoians* have noted that the Apostles and primitive Christians were greatly sollicitous in that thing. And so we see our Fathers of the first Generation in New-England have been therefore did they erect a *Colledge* at *Cambridge*, which in their dayes was signally owned and blessed by the Lord; and what a dark miserable Land had New-England been before this day, had it not been for the Blessing of God upon that Society? most of the churches being supplied with Teachers who have there been educated. Should *Academical Learning* fall in this land, it would be one of the saddest *Omens* that could be. Ignorance and Barbarisme would overspread the face of succeeding Generations; darkness shall then cover the earth, and gross darkness the people. *Papists* are wont to reflect upon *Protestants*, as if they were nor duly careful in erecting and encouraging *Seminaries of Learning and Religion*. The most learned *Voetius*, was able to reply, that whereas there are no less then ten Provinces in Popish *Belgium*, there are but two Universities therein, whereas although there are but seven Provinces in reformed *Belgium*, there are no

less then five Universities, and one Academical School, besides other illustrious Schools. It will be a great mercy and happiness to Posterity, and we shall have wherewith to answer Adversaries, if after this *War* more encouragement be given respecting the *Colledge* and other Schools of Learning. and if ever God shall give us the lands of our enemies, I cannot think how they can be disposed of better, or more to Gods Glory, and publick advantage, then in such a way and towards such an end, as hath been expressed. And what a wonderfull providence will it be, if *Barbarians* should occasion the promotion of good *Literature*.?

8. In the last place let me assume the boldness to speak to any in other parts of the world, into whose hands this may come. Let not those that bear us ill-will say in their hearts *Aha* so would we have it. Will not the Lord remember the children of Edom, who in the day of Jerusalems Calamity said *raise it, raise it to the foundation thereof*? Psal. 137.7. And say unto the Ammonites hear the word of the Lord God, thus saith the Lord God, because thou saidst *Aha* against my Sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into Captivity, behold therefore I will stretch forth my hand upon thee, and will cause thee to perish, Ezek. 25.3.7. Neither let the world be offended at these things that have hapned to *New England*, as though neither we nor our Fathers were built upon right Foundations of Truth, because of this misery which our sins (and back slidings which are many) have brought upon us. It is famously known, that those ancient and orthodox Christians, the *Albigenses* and *Waldenses*, no less then ten hundred thousand were slain by barbarous and bloody Enemies, even Heathenish Idolatrous Papists; & when the Bishop of *Tolosse* endeavoured therupon to perswade them that they had not a righteous cause before them, they replied, it is written in the *Book of Revelation*, concerning the Beast, that *unto him was given Power to make War against the Saints, and to overcome them*, and therefore; notwithstanding the success which you have had you may be the Beast, and we may be the Saints of Christ. Nor is it any sign that these poor *New-England Churches* do not profess the Truth and way of Christ because such a Judgment hath overtaken us; therefore let no one make that use of it; but rather be awakened to take warning thereby to prepare for Troubles; for if this be done to *Immannuels Land*, what may other Lands expect ere long? Are not the things that have hapned to *New-England* a Sign that the wine-cup of divine fury shall be given to all the Nations? and they shall drink, and be moved, and be mad, because of the sword which the Lord will send amongst them. In which respect I pity and marvel at the folly of those who are removing out of the Country, lest they should meet with trouble. To what end is it for you? It

is as if a man did flee from a Lion, and a Bear met him, or went into the house and leaned his hand on the wall, and a Serpent bit him. Shall not the day of the Lord be darkness & not light? even very dark, & no brightness in it. The time is come that Judgement must begin at the House of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God? verily I am perswaded, that the Calamity which is come upon *New-England*, is a solemn warning from Heaven, that dismal things are hastening upon the *English Nation*, and not only so, but indeed upon the whole World, that it will not be long before that Scripture be fulfilled, *Zeph. 3. 8.* where the Lord speaketh, saying. *My determination is to gather the Nations, that I may assemble the Kingdomes to pour upon them mine Indignation, even all my fierce anger, for all the Earth shall be devoured with the fire of my jealousy.* However, certain it is, that the most terrible changes are coming upon the Earth that ever were known since the world began. There are indeed glorious times not far off, *glorious things are spoken of thee, O thou City of God.* After the destruction of *Rome* the Conversion of the Jews; and the fulness of the Gentiles shall come in (which things I know and am perswaded by the Lord Jesus, that they are nearer the time I imagine for) peace and prosperity shall run down like a River, and like a mighty Stream, the whole World throughout, *the Nations shall learn war no more*, but a little before that, there shall be distress of Nations with great perplexity, mens hearts failing them for fear, and for looking after these things. The powers of Heaven shall be shaken, the Sun shall be turned into darkness, the Moon into blood, and the Stars of Heaven shall loose their shining, Alas who shall live when God doth these things? *There shall be such a time of trouble as never was since there was a son even to that (same time, Dan. 12. 1.)*

And as for those who in this or that place do in sincerity call upon the name of our Lord Jesus Christ, their Lord and ours, be intreated to remember *New-England*, in all your solemn addresses before the Throne of Grace, pity and pray for us, who knoweth but the Lord may be gracious to the remnant of *Joseph*, through the help of your Prayers, yea, we know that God hath begun to answer your Prayers for us already: And therefore you who as yet have escaped the Sword, go away, stand not still, remember the Lord afar off, and let *Jerusalem* come into your minds, yea let *New-England* come into your minds, who spreadeth forth her hands, and shall there be none to comfort her, at this time when the Lord hath afflicted her in the day of his fierce anger? poor *New-England* cryeth unto you (as sometimes sorrowful Job unto his Friends) *have pity on me, O ye my Friends, have pity upon me, for the hand of the Lord hath touched me.*

January, 1935

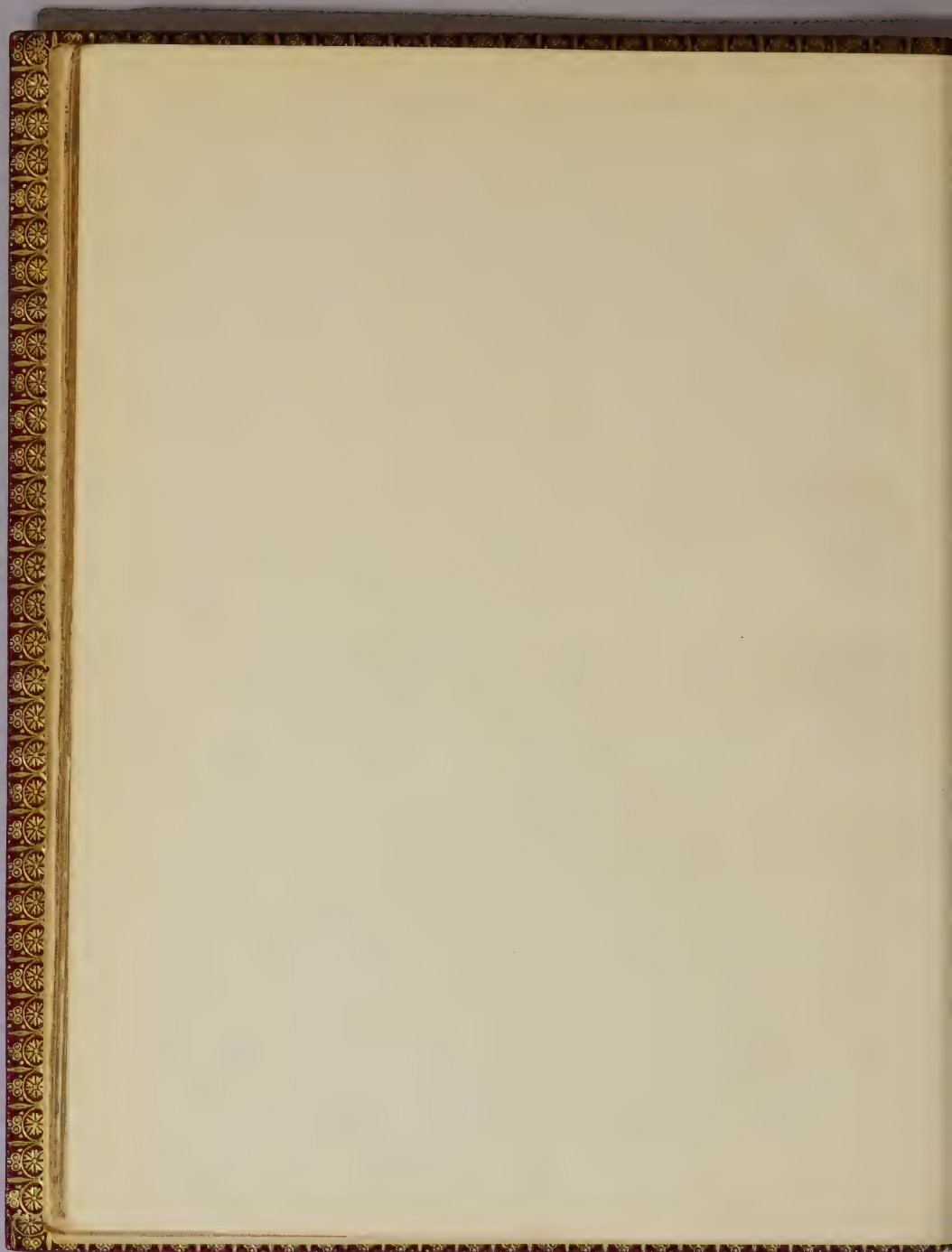
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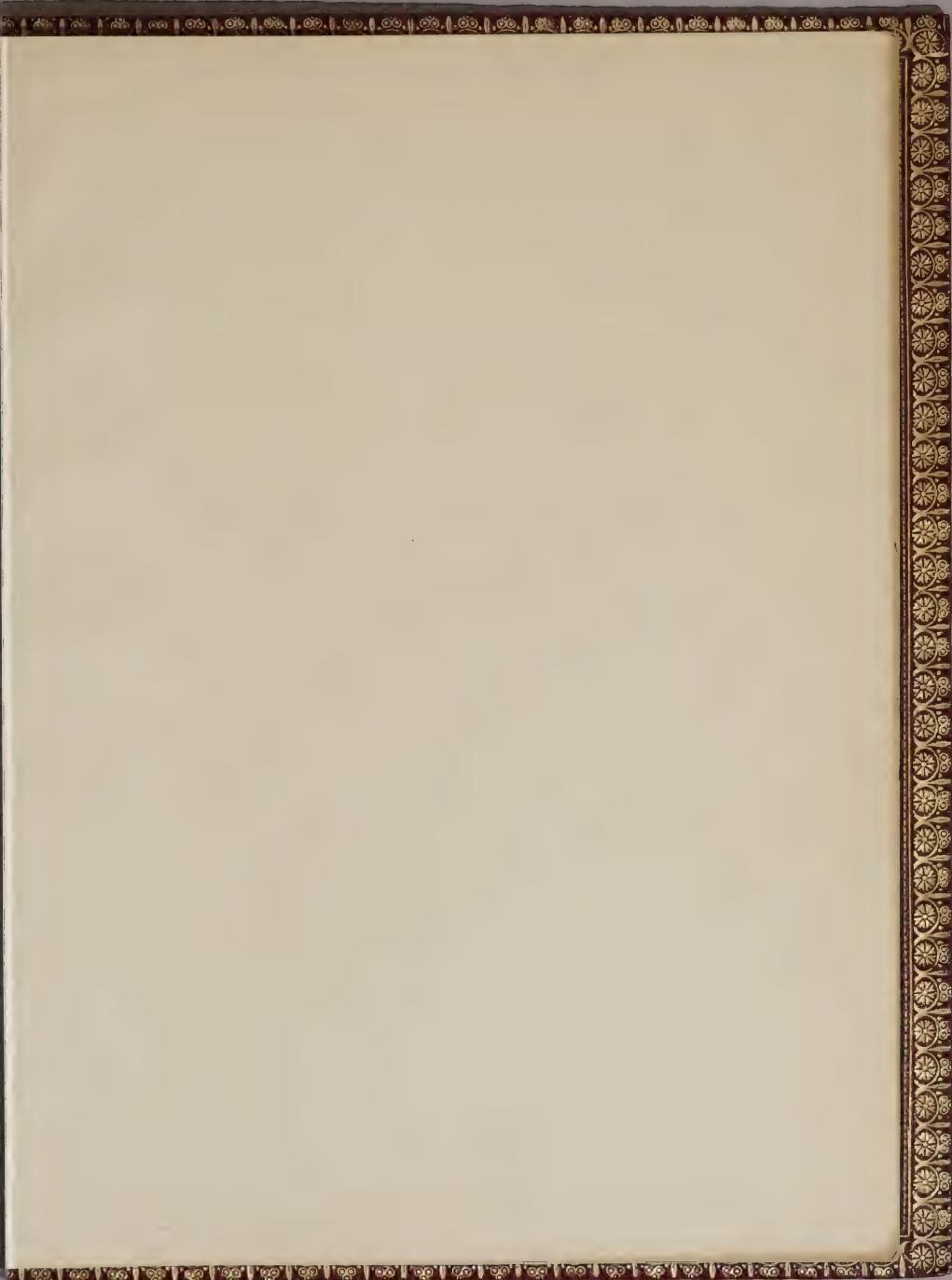
Life of

Mrs. Nicholas Brown

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John Nicholas Brown







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